Ethnic Press Section
Canadian Citizenship Branch
Room 613, Bourque Building
Ottawa, Ontario # 8764

Friday, Sept. 9th, 1966
24th of Elul, 5726
SATURDAY NIGHT: SLIHOT
CANDLE LIGHTING
Toronto: 7.22
Montreal: 7.01

FIRST OF 2 NEW YEAR 5727 ISSUES, INCLUDING SPECIAL MAGAZINE IN 2 SECTIONS

THE CANADIAN JEWISH NEWS

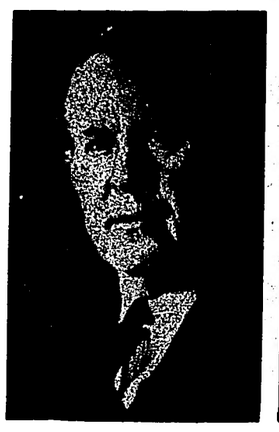
CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, FRIDAY, SEPTEMBER 9th, 1966

Canada Salutes Jews on the Eve of 5727

P.M. LEADS NATION IN NEW YEAR GREETINGS

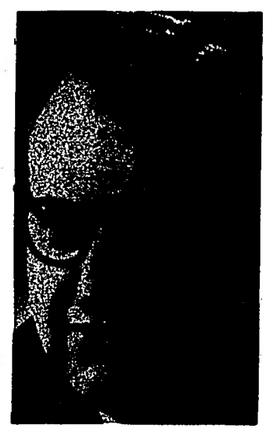
HAIL ADVENT OF ROSH HASHANA



Prime Minister Pearson

Opposition Leader Diefenbaker

Ontario Premier Roberts



Toronto Mayor Givens

Ontario Example Studied

Discrimination Case Is World Sensation

by The Canadian Jews News Reporter

The Government of Ontario, through its Human Rights Commission, now has reached a new milestone in its energetic battle against the last vestiges of racial and religious discrimination. Progressive public opinion all over the country hails the report issued by Judge L. A. Dziel regarding the case of alleged discrimination involving Mrs. W. A. Fletcher of Gravenhurst, Ontario.

According to the complaints in this case, Mr. and Mrs. Leon Bernstein of Downsview and Mr. and Mrs. Donald Organ of Willowdale, Mrs. Fletcher, owner of Fletcher's Cottages at Brydon's Bay, Gravenhurst, had refused to rent cottages to both couples during the last summer season. Mrs. Fletcher had refunded the deposits to the couples after having found out they were Jewish, the complainants claim.

When the Ontario Human Rights Commission was informed of this alleged violation of the Ontario Human Rights Code, it appointed Judge Dziel as the Board of Inquiry to investigate the case and conduct a hearing.

Now His Honor turned over to the Human Rights Commission his report. In it the Board of Inquiry concludes that the Ontario Human Rights Code had been violated in fact. The judge also recommended that the respondent be prosecuted according to the provisions of the code.

The Canadian Jewish News learns that at a meeting the Ontario Rights Commissions accepted the judge's recommendation and charged Mrs. Fletcher with violation of the Code.

The results of this case will be watched closely by Canadians throughout the country.

• Commentary •

By M. J. Nurenberger

FAMILY QUARREL

As it so often happens, the recent conflict between a Toronto rabbi and a militant anti-Nazi group has been given more publicity in the press and other media of communication than this incident warrants. For the entire dramatic, public debate between the eminent senior rabbi of a Reform temple and an activist group which till today has failed to present to the community a positive program is an ancient—nothing more. This battle of words so eagerly picked up as news by some dailies and TV will not affect the Jewish community.

First, one must remember that the revered rabbi has been known for more than just non-conformism. While no one doubts his sincerity, one also must remember his background of excellent showmanship which sometimes subconsciously influences his appearances. On the other hand, the group created about a year ago to fight the Nazis here has been merely "anti" — and in one direction only.

* * *

Up to now, no one has heard any of those speaking so loudly in the name of this particular organization against neo-Nazi activities moving to mass demonstrations against the distinct and clear danger facing Israel because of consistent, continuous material support by Moscow of the chauvinistic Arab war machine against Israel. In recent months the Soviet Union has intensified its pro-Arab stand to a point of cynicism wherein every incident at Israel's borders is declared the fault of Israel.

Each time the Security Council of the United Nations considers the problem of Syrian provocations, Russia votes with the Arab fascist regimes.

While one never should forget that in this country the neo-Nazis must be crushed at the first stage of provocation—and for years I have demanded such legal steps now being contemplated officially—, nevertheless these occurrences must not blind us to the fact that the Jewish state is being threatened by Soviet arms and Soviet propaganda. The voice of Damascus is Arabic; but behind it is one of the two greatest powers on earth. And the propaganda machine of this power, directly and indirectly, covers its own imperialism by yelling, Fascism, whether or not it exists.

* * *

In our Jewish vocabulary, Nazi danger means every effort to undermine the existence of the Jew, whether this Nazism is Brown or Red. Both must be fought. Whoever conveniently forgets one of the two faces on anti-Jewish activity in our time misleads the community. There are those who are the misleaders; others, the misled.

However, the fact is stark for everyone to see: at this moment the problem created for us by Moscow is not how many Yiddish publications are allowed there, rather what Russia is doing in the Middle East.

In this sense, like every potential Jewish calamity, the Soviet manipulations in Syria and Egypt are a threat to world peace. I, who believe in co-existence of East and West, must stress repeatedly that Moscow never will convince us of its genuine pursuit of living together with the West if it imperils the position of more than two million Jews in Israel, no matter how beautiful the declamations of political and diplomatic poetry by its representatives.

* * *

As for the incident between our honored Toronto rabbi and the anti-Nazi group from which he resigned, to me it remains purely a family quarrel unless and until these very dynamic people become active in the defense of Israel against a Moscow-supported conspiracy.

We apologize to our readers in Montreal who because of the railroad strike had difficulties obtaining last week's paper.

• **The Canadian Jewish News** is the **only** Jewish newspaper in Toronto and in the entire province of Ontario appearing regularly, 52 weeks a year.

A Happy New Year to all!

A CJN Report

Chicago Jews "Are Uneasy"

by our Correspondent, Chicago

There have been the beginnings of antisemitic manifestations among the street crowds who have come out to hoot, jeer and throw bricks at the Chicago Freedom Movement marches demonstrating against segregated housing.

There is nothing very widespread—yet. But given the situation, with increased agitation by George Lincoln Rockwell's Nazis here, it can be expected to grow.

You hear it in little things like, "Hey, what's your name?" if you are a reporter circulating among the crowd, or if you stop to ask a question or two.

Sometimes you will hear a muttered "There's a Commie (Communist) Jew" as someone in the crowd of neighbourhood toughs eyes a marcher who is wearing glasses and has what to them is a "Jewish look."

You certainly hear it when the Nazis harangue crowds before and after the marches, and not only from the hate-mongers themselves, but from people in the crowds they are haranguing, things like "keep the dirty Jews and Niggers out of our neighbourhood."

Chain reaction

In fact, Jews have long been out of their neighbourhood, having followed the traditional immigrant path into better areas as they have prospered, and having been replaced by other immigrants whose children still live there—Poles, Ukrainians, Lithuanians, Latvians, Slovaks and others.

So it is not the "dirty Jews" but the "dirty Niggers" they really mean, but the Jews have become, as always, as easy target for those who lash out blindly against forces they do not understand and which threaten to change their way of life. At one time it really was the Jews they meant, and whose heads they broke.

As for Rockwell's Nazis, the community it, of course, exceedingly unhappy about them, but it has been in a quandary — how to try to curb their activities without being accused of trying to block free speech, free assembly and so on.

Rockwell's arrest in Chicago on charges of disorderly conduct may well have taken a decision out of their hands.

Earlier, the Anti-Defamation League of B'nai B'rith had reappraised its past defence of Rockwell's right to free speech and was considering a request for Rockwell's suppression as "a clear and present danger."

Opposition Leader, Ontario Premier Mayor, Party Heads Stress Role Of Community In Country's Progress

On the occasion of the approaching Jewish New Year 5727, the leaders of Canada, national, provincial and municipal, have issued special greetings to the Jewish community through The Canadian Jewish News.

• The Prime Minister of Canada, the Rt. Hon. Lester B. Pearson, states in his message:

"On the eve of Rosh Hashana, I am happy to have this opportunity to extend to the Canadian Jewish community my most heartfelt good wishes for a New Year filled with good health and happiness for each of you.

"At this holy time, all Canadians join with you in wishing that your calendar year 5727 may be blessed with further progress towards the international understanding on which a truly lasting world peace may be built."

"Consciousness Of Purpose"

• The Leader of Her Majesty's Loyal Opposition, the Rt. Hon. John G. Diefenbaker, declares in his greeting:

"Celebrating Rosh Hashana amid the goodwill of their fellow citizens, members of the Jewish community in Canada mark nearly six millennia of recorded history, their deep attachment which has guided and inspired them through bright and dark passages.

"Buoyed by consciousness of purpose, the glory of their story, its contribution to civilization on behalf of all men, the Jewish people derive new strength and energy from the teaching that is the voice of their faith.

"The Jewish contribution, a great wellspring in the powerful stream of Western thought and civilization, merits deep and lasting appreciation and recognition that will endure. I am happy to extend to members of the Jewish community my good wishes for all that is best in the New Year."

Robarts Hopes For End Of Racialism

• The Prime Minister of Ontario, the Hon. John P. Robarts, in his statement to the Jewish community, says:

"It is a pleasure to join with the Jewish people, as they celebrate the beginning of a New Year, in a prayer for peace.

"We sincerely desire that the coming year will witness the end of the daily recital of military action, civil unrest and racial conflict. The establishment of worldwide freedom to worship as one pleases also must be a goal.

"On behalf of the Government and the people of Ontario, I am pleased to pay tribute to the outstanding contribution the Jewish people are making to the life and welfare of this Province, and to Canada. As we enter the Jewish year 5727, I confidently hope these contributions will continue to expand in an atmosphere of mutual trust and understanding.

"May the year bring to each member of the Jewish community in Ontario a full measure of good health, happiness and prosperity."

Douglas Cites Outstanding Leadership

• Speaking on behalf of the City of Toronto, its Council, His Worship, Philip G. Givens, the Mayor, extends his "greetings and best wishes to our fellow citizens of the Jewish faith for a happy and prosperous New Year 5727."

• Among the national leaders who expressed their best wishes to this newspaper are:

• The Hon. T. C. Douglas, leader of the New Democratic Party, who declares, i.e.:

"I extend best wishes for health and happiness in the year that lies ahead.

"We are greatly indebted to the Jewish people for the contribution they have made to the cultural, scientific and business life of Canada. In almost every field of human endeavor, the Jewish community has given outstanding leadership and Canada has been enriched by their efforts."

Thompson Notes Contribution To Fight For Freedom

• On behalf of the Social Credit Party of Canada, the Hon. Robert N. Thompson, its leader, states:

" . . . . The Jewish community has long been known for its creativity and initiative. The values of industry and courage in the face of adversity are historically part of the Jewish heritage and your continued fight for preservation of the rights of the individual has contributed greatly to the measure of freedom enjoyed by all Canadians."

• Greeting the Jewish community on behalf of the United Church of Canada, the Rt. Rev. Ernest Marshall Howse, the Moderator, states:

"At Rosh Hashana I am pleased to extend to the readers of The Canadian Jewish News and to all Jewish people my warm good wishes for a Happy New Year."

Shazar, Eshkol Chief Rabbis Send Messages

• From the Holy City of Jerusalem, President Zalman Shazar, Prime Minister Levi Eshkol and Chief Rabbi Itzhaq Nissim and J. Unterman issued greetings to the Jewish people the world over. From Moscow comes an expression for peace from Chief Rabbi Yehuda Leib Levine.

• This year Rosh Hashana will be ushered in on Wednesday evening, September 14th. Rosh Hashana will be observed on Thursday, the 15th, and Friday, the 16th.

This Issue of THE CANADIAN JEWISH NEWS is the first of two numbers devoted to the NEW YEAR 5727 which will commence on Wednesday evening, September 14th.

The second ROSH HASHANA edition will appear Wednesday, September 14th.

This edition consists of 32 pages including one magazine section.

Among the contributors, the reader will find:

SIR DENIS BROGAN, MENACHEM BEGIN, DR. E. RACKMAN, DR. N. L. RABINOVITCH, and many others.

Editor M. J. Nurenberger discusses in to-day's magazine section the problems facing Canadian Jewry.

Next week's paper will PREVIEW THE EVENTS OF 5727 and also will contain a special section of greetings from business firms to the community.

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USE B'NAI B'RITH

YOMTOV SEALS

AT NEW POST. — Cantor Paul Sheldon, youngest member of the Jewish Ministers Cantors Association of the United States and Canada, has been engaged as cantor of the B'nai Jacob Synagogue in Minneapolis, Minn. Married, he is the son of Mr. and Mrs. Lou Sheldon and grandson of Mrs. Becky Mandel, all of Toronto.

Eichmann's aide in new trial

VIENNA— The retrial of Franz Novak, one of Adolf Eichmann's closest accomplices in the deportation of Hungarian Jews to the gas chambers, is to open in Vienna on September 26. It is expected to last three weeks.

Novak was described in the indictment at his trial in 1964 as "chief of the death transports." The charges against Novak of complicity in the murder of hundreds of thousands of Jews were reduced by the court and he was sentenced to eight years' imprisonment on counts of "actions and omissions endangering the lives" of Jews he sent to death camps.

The four years Novak had spent in custody until his trial were subtracted from the sentence.

Both the prosecution and defence appealed, the former on the grounds that the sentence was too mild, and the latter against conviction.

In December, 1965, the Austrian high court quashed the verdict as unsatisfactory. Its reason was that the lower court although stating that Novak "acted together with Eichmann and was fully aware of the final solution of the Jewish question," had, nevertheless, found Novak quilty only of "endangering human lives."

Ghana Extradites A Nazi Doctor

An Accra magistrate last week granted an application for the extradition to West Germany of Dr. Horst Schumann, for trial there on charges of mass murder of Auschwitz and other Nazi concentration camps during the Second World War.

Schumann was committed to prison to await extradition and was given 15 days in which to appeal against the extradition order. The magistrate said he was satisfied that a prima facie case had been made out against Schumann.

Earlier, West Germany had applied several times for his extradition, but the former Nkrumah Government refused the requests.

The agreement of the Ghanian Government to extradite Schumann was finally announced in April, after the overthrow of Nkruman, but there were a number of formalities to be complied with before the necessary steps could be taken to get the extradition under way.

Schumann, who vanished for a time after the war, served as a senior medical officer in Ghana's Volta region under the Nkrumah Government.

He is alleged to have perfected mass sterilisation techniques on prisoners at Auschwitz before they were sent to the gas-chambers as part of Hitler's purification programme.

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Executive of Herut to quit

TEL AVIV: The Herut Executive is to be called upon to resign at a special meeting. Announcing this, Mr. Yacov Meridor, Chairman of the Executive, said he would request that Mr. Shmuel Tamir, an "opposition" leader within the party and a member of the Executive, be brought before the party's court of honour for "sponsoring the campaign" against the Executive.

The communique said that on July 26, a reader's letter appeared in "Ha'aretz" over the signature of a certain S. Rosenbaum. The letter referred to Mr. Menahem Begin, former chairman of Herut, as "dangerous" and said everyone should pray Mr. Begin would never become the head ofan alternative government to Mapai. An investigation, said Mr. Meridor, revealed that the letter was written by Mr. Haim Amsterdam, one of Mr. Tamir's close associates.

Mr. Tamir was not available for comment. Mr. Tamir's opposition group constitutes a minority in the Herut Executive.

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L. J. E. Moses, president
S. Wortsman, gabbai

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MORRIS HAUER
President

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Toronto Synagogues

NEW DIRECTOR

● Temple Players of Holy Blossom Temple will present plays this season under the direction of Martin Lager. On Tuesday evening, September 20th, 8:00 p. m. a workshop on theater technique will be held. Mrs. N. Smith is convenor.

● Mrs. Frances Waldenberg replaces Mrs. Irene Rees as director of the intermediate department of Holy Blossom Religious School.

● The opening general meeting of the Academy of Judaism, Canadian Council of Reform Congregations, will take place on Monday, October 17th, 8:15 p. m. Rabbi Plaut will report on the project of the Reform Jewish Torah Commentary.

● A cocktail party welcoming Rabbi Stroh to Holy Blossom will be held at the home of Mr. and Mrs. Fred Zemans on Sunday, September 11th, 4-7 p. m.

● On Friday, October 14th after service in the Children's Chapel, Rabbi Stroh will lead a discussion on the new movement: Is God Dead?

DEDICATION

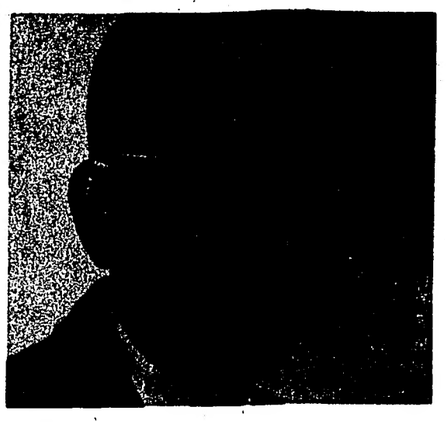
Temple Emanu-El will hold special services tonight, September 9th, 8:30 p. m., when its new ark doors will be dedicated. The bronze ark doors were donated by the Diane Levy Foundation in memory of Mrs. Diane Levy and were designed by Canadian painter and sculptor Robert Hedrick.

Officiating will be Rabbi Louis J. Cashdan and Cantor Imre Rozsnyai.

CONTEST

● Adath Israel Synagogue will sponsor this year a Succoth building contest. The committee appointed by the Religious committee chairman, Harry Stein, will be judges. Entries will be judged primarily on the originality and beauty of the Succoth decorations.

● Opening meeting of the Seniors' Club of Adath Israel was held on Tuesday, September 6th. Co-presidents are Mrs. Harry Signer and Abe Schachter.



NEW ASSISTANT. — Rabbi Isaac Freeman of Halifax, Nova Scotia, who is Assistant Rabbi of Toronto's Beth Tzedev Congregation.

Chicago-born, Rabbi Freeman attended the University of Chicago; he received his B.A. from the University of Denver in Social Sciences. In 1956 he was ordained and received his M.H.L. degree from the Jewish Theological Seminary of America. He has served congregations in Utica and Newburgh, New York, and in Halifax, Nova Scotia. At his last post he also served as a member of the Board of the Nova Scotia Project and was member of the Clergyman's Steering Committee of the Canadian Council of Christians and Jews, Atlantic Region.

13,225,000 Jews In The World Today

Nearly 17 per cent of the Jewish population in the world lived in Israel at the beginning of 1965, according to Israel's new statistical Year Book, which will be published soon.

Figures to be published will show that there were 13,225,000 Jews in the world at the end of 1964. Between 1850 and the start of the Second World War their numbers increased from nearly five million to 17 million. At the end of the war there were about eleven million.

Other figures will show that Israel's density of population was 128 per square kilometre last year, compared with 43 during the first population census in 1948, when the State was established.

LECTURE

On Saturday evening, September 10th, 9:00 p. m., in the Philip Smith Congregational Hall of Holy Blossom Temple, Rabbi W. Gunther Plaut, who just has returned from a four-week trip to Russia, will lecture on his experiences and observations. A question - answer period will follow.

At 11:15 p. m. that same evening, a pre-Holy Day Selichot service will be held in the Sanctuary after the lecture.

TORONTO'S SHAAREI SHOMAYIM HOLDS SERVICES IN NEW EDIFICE

On Thursday evening, September 8th, for the first time Shaarei Shomayim CCongregation will hold services in its new synagogue on Glencairn Avenue.

Ceremonies will begin with services at its St. Clair Avenue premises, 7:00 p. m., after which the Torah scrolls will be removed from the Holy Ark of the synagogue which has served the Congregation for thirty years. They will be carried in a procession to the Holy Ark of the new building.

A highlight of the ceremonies will be the affixing of the mezzuza to the doors of the new synagogue. The ritual will be performed by Ben Kaminker, architect of the new synagogue and active member of the congregation.

Dr. Walter S. Wurzburger, spiritual leader of Shaarei Shomayim, will deliver the keynote address. Others who will speak are John D. Fienberg, president; Meyer W. Gasner, Morris G. Goldenberg, Samuel J. Sable, Saul Sigler, past presidents.

DR. JACOBOVITS WILL BE CONFIRMED CHIEF RABBI

London

All 250 members of the Chief Rabbinate conference were summoned this week to attend its second (and final) meeting at Woburn House, London, on September 11. The purpose of the meeting is to confirm the appointment of Dr. Immanuel Jakobovits as Chief Rabbi of the United Hebrew Congregations.

Composed of representatives of congregations and institutions which recognize the office of the Chief Rabbi and which contribute towards its maintenance, the conference has already performed its other task —the adoption of the document setting out the duties, privileges and conditions attached to the office of the Chief Rabbinate.

Provincial rabbis will not recognize a chief rabbi of the Federation of Synagogues, but will acknowledge only Rabbi Dr. Immanuel Jakobovits as Chief Rabbi, said Dayan I Goldatch, of the Manchester Beth Din.

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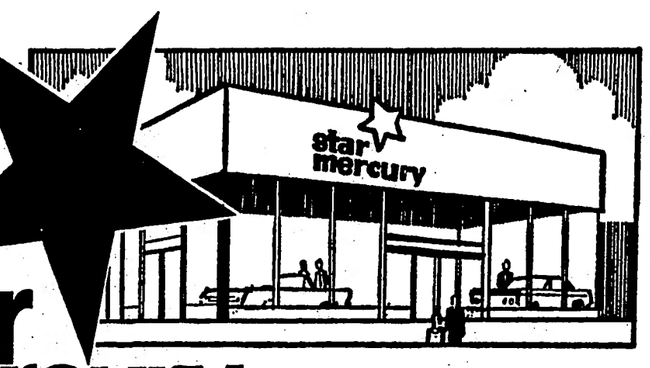
On This

ROSH HASHANA 5727

All mankind joins us in the most fervent prayer for Peace and Prosperity.

The traditional prayers of the Jewish New Year are universal. The Jew has been praying for centuries for all men, of all races and irrespective of color or religion. For the Jewish tradition always has seen the interdependence of nations and peoples. Thus on this Erev Rosh Hashana we renew our hope and supplications to heaven for peace which is the foundation of happiness and all other blessings yearned for.

MARTIN AND MARVIN STARR



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Season Of Awe

MESSAGE FOR NUCLEAR AGE

In all synagogues Jews next week will recite a prayer which is as though written for the nuc lear age. It is the famous supplication to the Almighty that He make "all stand in awe of Thee and all that Thou has created dread Thy wrath." This same Rosh Hashana prayer, "uvkhen tayn pakhdkha", also asks that all creatures, and first, man, the sublime, the most perfect creattion of God, prostrate himself before Him.

This prayer continues to read as a program for our generation:

'May they all form one com munion to do Thy will with a perfect heart; even as we know, O Lord our God, that dominion is Thine, strength is in Thy hand, and might in Thy right hand, and that Thy name inspires awe in all that Thou has created."

Today mankind is obsessed by the fear that one incident may spell its complete annihilation. Thus this prayer of Rosh Hashana, as the very concept of the Judaic New Year, to pause and meditate, is universal because it is the objective of peaceloving mankind in general.

The entire liturgy of Rosh Hashana is infused with one thought; God is *the* King of the Universe, that all mankind passes in judgment before Him.

It is this broad vision conta ined in the Jewish prayer that makes us Jews, the people chos en, to lead a sick humanity to its redemption through brotherhoo

Lot's wife frightens tourists

by Shmuel Katz

Calm Returns To Sea Of Galilee

by Francis Ofner, Tiberias

The wreck of what had once been an Israeli landing craft used as a patrol boat was towed into a tiny harbour near here last Friday night.

Its shattered gun position, its burnt-out bridge, the huge holes in its hull, its twisted, dented plating, told a graphic story. For this battered hulk had been the focal point of an international incident. Because of it, the whole question of war and peace between Israel and Syria became a burning issue for nearly two weeks.

Five Israelis were wounded, a Syrian pilot killed, two Russian-made Syrian MiG supersonic jet aircraft destroyed, threats exchanged between Israeli and Syrian leaders, and the United Nations Truce Supervision Organisation kept busy day and night—all because of a dispute over the salvaging of the 60-foot craft, which ran aground near the eastern shore of Lake Tiberias on August 15; and also because Israel was—and is—determined to assert her sovereignty over Lake Tiberias, which was confirmed by the 1949 Armistice Agreement.

I arrived in Tiberias on Thursday afternoon, August 25. Since no official boat was available to take me to where a salvage party had begun work that morning, I joined three photographers crossing to the other side of the Lake in a small fishing boat.

Uncomfortable

No wonder that another name for the lake is the Sea of Galilee. When the wind comes up in the afternoon, it whips up large waves, which make travelling in a small boat extremely uncomfortable.

But I soon forgot all this, as I looked around me and suddenly realised that I was surrounded by the sites of some of the most stirring dramas in history. Just above Tiberias were the caves from which the Jewish freedom fighters of Roman times launched their desperate guerrilla sorties against the Roman armies. Also to be seen was the angular shape of the Horns of Hittin, the mountain top from which the despairing Crusader knights jumped with their horses into a 1,200-foot ravine, after their defeat at the hands of Saladdin.

Syria in view

Then the two Syrian villages of Moussadiye and Aqeb came into view, a lush banana plantation between them. On the lake itself a number of small boats were conducting salvage operations.

By the time our fishing boat reached the spot, the grounded patrol vessel had already been raised from the rocks on which it had been stranded for close on a fortnight. Now, the Sussita, a pleasure boat belonging to the Tiberias Navigation Company, was due to tow the patrol boat away to the Israeli side of the lake.

On the Sussita's deck stood five U.N. truce observation officers and a tall bronzed figure in white bathing trunks. This was Yohanan (his surname has been withheld), the officer of border police who shot down the Syrian MiG 17 which plunged into the lake, with a machine-gun.

The patrol boat, buoyed up by rubber floats, was, however, too much for the Sussita, whose engine was not powerful enough for the job of towing the boat away.

Attempts to assist by our boat and a police launch failed, as hawsers snapped or became entangled with propellers. Meanwhile, we kept a weather eye cocked at the two Syrian villages a few score yards away.

Two white jeeps with huge U.N. insignia showed that U.N. observers were watching the operation from the other side too. Syrian gun positions were clearly visible among the banana trees. A few women and children moved about Aqeb village.

Darkness was beginning to fall, so our boat returned to "port" in Israel. Twenty-four hours later we were informed by telephone that the patrol craft had finally been towed to a harbour—name not allowed to be published—on the western side of Lake Tiberias.

The following morning, Major Yohanan told me: "We shall repair and refit the boat and continue using it to assert Israel's sovereignty over the lake."

Letters To The Editor

CORRECTION WHICH AVOIDS THE ISSUE
COMMUNIST LEADER EXPLAINS PROBLEM

Dear Editor:

In the August 26th issue of The Canadian Jewish News, you drew attention to what is purported to be the position of American and Canadian Communists on what you call the "Jewish Question" in the Soviet Union.

If there is anything sensational about the story, it lies in the way you have interpreted and distorted what actually transpired in the course of our telephone conversation so that fiction replaces fact.

What is fiction and what is fact?

That I said "the Canadian Communist Party's position had been made clear months ago." What I actually said was that our Party's position had been made clear quite some time ago to the effect "that where a need and a demand exists for certain institutions or activities it should be fulfilled."

That I stated my agreement "essentially with the U. S. Party draft resolution." This is not so. Its actual title is "draft resolution on the Jewish question." The title is apt because it deals with the Jewish community in the United States, the State of Israel and with the Soviet Union.

It seems to me that rather than selecting individual portions of that resolution, the newspaper could perform a useful service to the Jewish community by reprinting the entire resolution which is an effort by American Communists to give a rounded out analysis of contemporary Jewish life in today's world.

Toronto

William Kashtan
General Secretary
Community Party of Canada

OPPOSES WORLD JEWISH CONGRESS

Dear Editor:

It is refreshing and poignantly an index of true devotion to Jewry when you expose a condition overtly that requires honesty and fearlessness.

The World Jewish Congress under the leadership of Goldmann is a beautiful but erroneous and worthless concept of unity. This structure emanates an aura of golden and felicitous verbiage ad nauseam and culminates in putrid accomplishment. It would be of good grace and utilitarian to eradicate utterly this overwhelming and overbearing bureaucracy and to bestow justly to the Israeli nation its rightful and legal status and its mandate for Jewry worldwide.

There cannot be nor should not be a dual government.

Dollard Des Ormeaux,
Que.

Dr. I. Copnick

MOUNT SINAI DRIVE LEADER PRAISES CJN

Dear Editor:

Many thanks for the editorial devoted to the New Mount Sinai Hospital campaign drive in The Canadian Jewish News, issue of August 26th. You summarized the work of the hospital and the entire community's duty to support the drive with admirable clarity.

Your thoughtfulness is very much appreciated.

Toronto.

M. Latchman,
Campaign Co-chairman
New Mount Sinai Hospital

How Soviet Jews Live

BAR MITZVA IN RUSSIA

by Dr. Henry Shoskes

The Bar Mitzvah Boy's Speech—Why We Cried—Greetings From a Kibbutznik To His Family in Soviet Russia.

In a big city in Russia, I attended a Bar Mitzvah celebration which impressed me profoundly. My presence at the Bar Mitzvah resulted from an encounter I had at a Kibbutz in Israel in February, 1962.

Befire I started my lecture, I was shown around the Kibbutz. My guide was a tall, strapping fellow, about fifty years old, who spoke Hebrew and Yiddish with a thick Russian accent.

I asked him whence he came and how long he was in Israel. He replied he was a descendant of the Kherson farmers, Jewish families; his parents had been farmer colonists. He had come to Israel during the 1920's.

He continued with his characteristic, heavy Russian accent: "We were farmers for more than three generations; hence I did not have to change my way of life when I joined the Kibbutz. The interim, however, was long and hard. At first I suffered for three years in Yeshiva, then I served for more than a year in the infantry regiment."

I stared at this broad-shouldered "man of the soil", with his tanned face and calloused hands. I said somewhat dubiously, "You may look like an infantryman but, from all appearances, I cannot see how you could have suffered in a Yeshiva."

My companion laughed: "You apparently misunderstood me. Yeshiva means, for one thing, imprisonment. Well, I was imprisoned in a black hole in the Khersoner jail while carrying on a romance with the Star of David. Afterwards I walked through Caucasia, Persia, Iraq until I arrived here—and here I remained."

In parting, my guide said: "Should you ever be in my city in Russia, please visit my brother," and he gave me the address. "True, he is merely a simple laborer, but he and his wife will welcome you. Bring them regards from Aronchik.

"I shall write them today, that you may be there shortly. And I'll tell them who you are."

Four months later, I found myself climing the narrow wooden steps of an old house in the suburb of that big city in Russia.

It was dark. I knocked on several doors until I found the right one, on the sixth floor. There permeated an odor of dankness and poverty. In this type of housing once lived craftsmen and workers. It definitely was not the abode of bureaucrats and ballerinas.

I entered the apartment. In the dimness of an electric bulb that cast light over a kitchen stove on which stood a huge pan of water was standing a woman of about forty. She wore a shawl.

I spoke at once: "I bring you greetings from Aronchik."

At this her face lighted up and the whole room seemed brighter. "Oh, come in, dear guest! We have been expecting you for so long."

Warm hands grasped mine. I was led into a well furnished room. The light shone bright. The woman trembled with joy.

"I shall fetch my husband; he is at a neighbor's. My son will come soon. Sit down, we'll have tea. So how is he, our Aronchik?" Thus she rambled on.

Fortunately I knew how to answer her questions. For, after my lecture in the Kibbutz I had visited their brother in his home.

I sat down while she called her husband. Looking around, I was pleasantly impressed by the furniture. (Later I found out that the owner of the apartment was a master carpenter in a furniture factory. He made every stick of furniture with his own hands.)

The woman returned shortly with her husband. He was tall, like Aronchik, but seemed younger, not more than forty years old. His face was pale; his eyes were dim in contrast with the appearance of his wife who sparkled with life.

He told me later: "I still have a bullet in my head, a German bullet, from the last war. I suffer frequent headaches. I am a war invalid; I have many medals for bravery. But this does not ease my headaches. Also it is difficult for me to climb stairs. We were promised a apartment at the end of the five-year plan. Meanwhile it is hard here, especially since the water supply on a high floor often decreases. One must carry buckets of water from downstairs, directly from the pump. That's why we keep a large pan of water in the kitchen.

"On the average," he continued, "I earn fairly well as a furniture carpenter, about 160 rubles ($175.00) a month. My wife also works a little. She knits scarves and sells them in the cooperative. Together, our earnings provide food and other necessities. However, now that meat and butter prices are so high, our expenses will be 30-40 rubles more a month.

"Our son gives us much pleasure. He is thirteen years old, the best student in his class. At Aronick's suggestion, we postponed his Bar Mitzvah party so that you could attend.

"You wonder whether we shall suffer any unpleasantness because you, an American, are in our house? We are honest people; we are not afraid. Anyway, with the bullet buzzing in my head, all fears disappear."

His wife served tea and raspberry jam. After awhile, the Bar Mitzvah arrived, a fine lad clad in a gymn uniform.

We conversed in Russian becauseit was difficult for my host to speak Yiddish. As he explained, he had experienced a sad childhood. During the early Bolshevist times, he stayed away from home because of the Machno pogroms. He lived among Gentiles. In fact, he coud barely remember his brother. But one could see that Aronchik was the family's pride and joy.

His wife stems from an intelligent Jewish family in a Ukranian town. She reads and writes Yiddish, and even studied some Bible. It is she who nurtures the Jewish spirit in the little family. She it is who decided to celebrate the thirteenth birthday of her son Kostia (Konstantin) by having a Bar Mitzvah party. True, the boy is not circumcized (about ninety-percent aren't. Nevertheless she tells her son stories from the Bible and relates Jewish folklore which she remembers from her youth. And he loves it!

Secretly they all hope to join Aronchik in "that country" in the Kibbutz one day. Life here is lonely, drab and meaningless.

Now that I brought greetings from Aronchik, my hostess decided to invite several friends from the furniture factory, as well as some neighbors, to the Bar Mitzvah party on Saturday afternoon. She taught her son a speech, just as she had remembered hearing in her father's home.

(True, there were no Tefillin or Sidur; they never attended the synagogue, for it was not in the best interests of the husband, the war hero; nor did it help in making a living.)

My host interjected: "We have a neighbor who writes poetry about Zion, in Russian. When he discovered that soon we should have a visitor, a Jewish write., he asked us not to forget to invite him here. He would like to read his poetry . . . "

I interrupted. "You may invite your neighbor, but don't have him bring his poems. If he even attempts to recite from memory, I'll leave immediately."

I was in no mood to be drawn, perhaps, into any political intrigue. From past experience, I knew this could happen.

On the designated day I arrived at the party. There were already eight guests, clad in dark suits, all of whom looked like Russian factory workers. They sat around a long, dining table laden with wine and cookies. We were not introduced. Anyway, they knew I had brought greetings from Aronchik, a farmer in the "other country."

The parents glowed with pride as they gazed at their son Kostia who sat in the chair of honor at the head of the table next to his mother. I sat near them. One of the guests, a man of about fifty and foreman of the section where the father works, asked how I met the host's brother, Aronchik. I told them, sticking only to facts and cautiously avoiding anything which could be construed as propaganda.

"I found Aronchik sitting on a high chair in the building where the cows are milked by machine. You see, every cow approaches the machine to be milked and the milk is then drawn through pipes into a large glass container nearby.

"Afterwards another Kibbutznik replaced him. So he took me to see the new building which will be used as the school and concert hall, a modern symphony of glass and metal.

"Later we all dined—several hundred persons—in the large Kibbutz dining hall. Then I proceeded to my lecture. At the end of the evening, Aronchik asked me to tell you just how we met."

I scanned the faces around me, thoughtful, ourious. No one asked any questions.

My hostess served wine. The Bar Mitzvah boy then recited the speech his mother had taught him: "I promise to be a loyal Soviet citizen. I promise to be a devoted son to my own ancient people. I hope that fate will be good to us and once more will unite our family in the land where Aronchik lives. Amen!"

Almost automatically everyone echoed Kostia's, "Amen." The mother made the traditional toast, "L'Hayim."

We drank and ate the cookies, shedding tears. Everyone suppressed the memories invoked by the "Amen" and "L'Hayim."

And though the name of God was not mentioned, yet the Holy Spirit, the "Shekhina", permeated the entire room on the sixth floor in the old house.

CATHOLICS TOLD TO BE ON GUARD

New York

A report on Roman Catholic schools, made public on Saturday, called for improvement of their students' understanding of Jews and other minorities.

A 328-page book, "Catholic Schools in Action," summarising the findings of a three-year, nationwide study of elementary and secondary schools, said: "Self-examination by Catholic schools may be especially necessary with respect to antisemitism."

The study was financed by the Carnegie Corporation and conducted by the Roman Catholic University of Notre Dame.

"It seems that even the most religious families do not instil in their children an open-minded attitude towards Jews . . ." the report stated.

"Apparently, Catholic schoolchildren do not so much have an unfavourable imago of Jews as they have no image at all. This may be accounted for to some extent by the infrequency of social contacts between Catholics and Jews."

In a test of student attitudes the statement "There is something strange and different about Jews; it is hard to know what they are thinking or planning, or what makes them tick," drew a response of "uncertain" from 32.7 per cent of the 14,519 students in 13 representative dioceses who took the test.

Of those who expressed a definite attitude toward the statement, 19.9 per cent indicated some degree of bias and 47.4 per cent were unprejudiced.—(B.U.P.)

SERMON FOR THE WEEK

HERO WORSHIP

What ought to be our attitude to the great figures of the Jewish past? Are we intended simply to admire them from afar or is it possible for us to emulate them and try to live as they did?

There is a certain degree of ambivalence among the ancient rabbis on this question. On the one hand, we find the rabbis saying: "If the former scholars were like angels, then we are like men; but if the former were like men, then we are like donkeys".

But, on the other hand, a late rabbinic **Midrash** urges man to say: "When will my deeds reach those of my fathers" . . . Incidentally, this latter saying contradicts the stories, and they are numerous, of Jewish saints who said that on Judgement Day they will not be asked why they were not Moses or Akiva or Maimonides but why they were not themselves.

The truth is that there is bound to be a considerable degree of tension between our efforts to measure up to the standards set by the great ones of the past and our frank realisation that we are not really up to it. After all, Nature's gifts are bestowed with a certain economy, so that few indeed can be truly great.

And yet Judaism has always taught that no man is perfect and that even the most distinguished Jews of old had their faults, some of them very serious faults. There is point, therefore, in the suggestion that what frail human beings have achieved can be accomplished by weak men and women even to-day.

Judaism teaches that God alone is perfect and is alone the legitimate object of man's worship. Hero **worship** is consequently unknown in Judaism, although heroes are to be admired and their example followed. Only the stupid will fail to have proper attitude of humility when contemplating the tremendous thoughts and deeds of those who have gone before us. But only the uncritical will seek to create such a profound gulf between them and us that it cannot possibly be bridged.

There is a further thought of much significance from the religious point of view. Our faith teaches us that whatever man achieves is only possible with divine help, so that whatever we are able to offer in the service of the Creator is in reality His gift to us.

The conclusion to be drawn is that we should have the strongest spiritual ambitions, never being content with the mediocre if we are capable of something better. But there is never room for despair, since true greatness is frequently to be found in those big enough to acknowledge their limitations.

In a memorable passage the Zohar puts it as follows: The Book of Psalms speaks of three types of prayer — the prayer of Moses, the prayer of David and the prayer of the poor. Moses was the "man of God" and no human being since has ever offered a prayer like that of Moses. David was that phenomenom among Oriental rulers of a praying king and no king has ever since offered such a prayer. But the greatest prayer of all is the prayer of the poor man who comes before his God with empty hands and a contrite spirit.

IN AMSTERDAM

SPINOZA CHEDER IS STILL THERE

Amsterdam is one of the most fascinating cities relatively attracting more tourists than any other European center. First, it is not expensive. Second, it has a special appeal for the Jewish traveler as one of the historic centers of Judaism.

The famous Spanish Portugese Synagogue, one of the oldest in Europe where services still are held regularly, situated in the ancient Jewish district on Daniel Meyers Square (named for a Jewish lawyer) also houses the Eitz Chaim school where Spinoza the Philosopher attended cheder.

Despite the Nazi decimation of the Jewish population, the Amsterdam Jewish community is very much alive and lives again. There even is a kosher hotel.

KLM, the famous international Dutch airline, flies directly to Amsterdam (it also operates a route to Israel.) Of course, it provides kosher food upon request.

The famous Dokwerker monument on the ancient Jewish square in Amsterdam in honor of the people who rose against the Nazis. It is situated across the street from Spinoza's Hebrew School.

SPAIN HONORS SYNAGOGUE

This stamp issued by the Spanish postal authorities, depicts the famous medieval Toledo Synagogue, one of the main attractions of Jewish visitors to Spain.

Iberia Airlines is very popular with travelers to the Iberian Peninsula. Many are infatuated with Spain and Portugal.

HONORED BY FLORIDA. — Many prominent Canadians from Montreal and Toronto were given honorary citizenship of the State of Florida on the occasion of Air Canada's first direct flight from Toronto to Miami Beach.

On photo above are some of the honorary citizens upon arrival in Miami Beach. From left to right, M. J. Nuremberger, editor and publisher of The Canadian Jewish News; the Hon. John Yaremko, Provincial Secretary and Minister of Citizenship, Government of Ontario; fifth from left, Toronto Controller and President of Toronto City Council, William Dennison; ninth from right, Toronto Controler Herbert Orliffe. Among others: the Hon. George J. McIlraith, Minister of Public Works, Government of Canada, Ottawa; the Hon. Paul Allard, Minister of Quebec; H. W. Seagram, Executive Vice President of Air Canada; Andre Beliveau, of La Presse, Montreal; Roger Cyr, Editor in Chief, La Patrie, Montreal; Harold Gardner, well known Miami public relations executive.

VISITING WITH JEWS IN INDIA

BY L. S. BING

The Jewish community of Bombay, the "Gateway to India," in the State of Maharashtra, comprises between 13,000 and 17,000 persons and claims a history of more than 2,000 years. In fact, the native-born Bene Israel Jews claim to be the descendants of the lost tribes of Israel from Biblical days. It is their tradition that their ancestors arrived by ship and that the Jewish community near Alibag has existed from those times.

History indicates that a Jewish community has always lived in Bombay, which was known as Mumbai some hundreds of years ago. These original Bene Israel families are now indistinguishable from other Indian people and many speak the Marathi Indian language as their native tongue. Many of this Jewish group occupy high offices in the Government and in defence and commerce. However, there are also many who endure poverty and have occupational skills at a low level only.

Later arrivals to the Bombay Jewish community were Jews from Baghdad and also from Yemen and Iran. Outstanding were the Sassoon families who became famous as Indian industrialists, financiers and philanthropists. More arrivals from the Near East came in another wave of immigration in the years 1890-1910 and from this group there are now many first and second generation Indian-born Jews.

Jewish refugees also came from Germany and other mid-European countries in the 1930-40 period. Near East Jews went into trades and in business for themselves and as corporate managers. The newer European Jews became entrepreneurs in manufacturing, wholesale and retail trades and entered professional occupations.

Now, Bombay, 200 years ago a fishing village, is a bustling crowded city of five million people, the second largest city in India and the leading industrial and financial centre and port of this new and self-confident country. The progress of the Jewish community has kept pace with the city as a whole and has the same improvements and the same serious problems.

Synagogues and educational institutions are the main centres of the life of the Jewish community. There are eleven different synagogues, following Orthodox, Conservative and Reform ritual conducted by lay members as, at present, there are no employed professional rabbis.

The oldest of these synagogues, "The Gate of Mercy", is situated in the middle of the old, densely populated Hindu section of the city, surrounded by the teeming life in dwellings, trade and the usual restless street life of India. Well cared for this synagogue has a beautiful central pulpit and an imposing Ark for the Holy scrolls.

The "Magen David Synagogue," adjacent to the big Sir Jacob Sassoon School, is larger, more commodious and magnificently lighted by a decorative pattern of electric lights.

About 450 pupils attend the Sassoon School, orginally the gift of the Sassoon family, and recently rebuilt. Boys and girls, aged between five and 18 years, receive an English education.

For the boys there is training in all general occupational jobs and for girls opportunity to train as secretaries, teachers or dressmakers.

Another leading school is the Sir Elly Kadoorie High School, supported by the Government and giving a general education to Jewish and other pupils. On the same premises in the heart of busy Bombay is the Ort Technical School where a group of 80 youths aged between 18 and 20 years receive specialised training for three years as draughtsmen and mechanics.

With skilled full-time professional staff, these youths mainly from needy Bene Israel families, are also housed in a spacious hostel run by the Jewish Relief Association, which is largely financed by the American Jewish Joint Distribution Committee. Free meals and clothes are provided. It is heart-warming to see the progress of these youths on the way to self-supporting jobs, a modern home and future community leadership.

Bombay's Jewish community also has an active Bene Israel Street Mandal, recently assisted by money from the Central British Fund for the Rehabilitation to Jewish Refugees and by the British Ose Fund. This institution does good work to prepare girls from the needy Bene Israel families, to qualify for employment in domestic science and also in preparation for careers in health care of babies and mothers.

A Central Jewish board exists, but its strength is diminished by divisions through congregational differences and competitive personal loyalties. The community has lost benefits from Jewish citizens of great wealth, as the Sassoons, and other rich families have emigrated to other countries. Many of the refugee group, who arrived between 1930 and 1940, have also left Bombay, which to them was a haven in a storm, for permanent residence in other countries.

Members of the second generation of Jews who come from Baghdad and other Near East countries often leave also for new homes in Israel, the United States, Canada, Australia, England and other Western European countries. Some Bene Israel families also leave Bombay for Israel to join the group settlers.

For the remaining Bombay Jewish community (and most Jews in India are in Bombay), there are good opportunities in the steady progress of this new and progressive country. All religious groups, Hindu, Muslim, Parsee, Christian, Jewish and others, are treated with equal consideration and there is no evidence of antisemitism.

From bullock carts to Indian-manufactured cars in the brief period of 20 years of independence, India is steadily developing as an industrial country, and the need for trained technicians is acute.

Fully conscious of the opportunity, the leaders of the Indian Jewish community give primary importance to schools and training and succeed in placing trained Jewish men and women into good jobs in government and industry. With their long history in India, the native Bene Israel Jews will do their share for the future enrichment of India, industrially and socially, and will be among India's future leaders.

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WOMEN FROM COAST TO COAST WILL MEET HERE

A most important Jewish national rally will take place at the Park Plaza Hotel, here, when members of Women's Canadian ORT gather for their 9th Biennial Convention from October 22nd through October 24th.

Delegates representing ORT Chapters from across Canada will review progress made between Conventions and set new goals for the coming period. International ORT personalities will bring first - hand information of the overseas programme of "Rehabilitation through Training". From the headquarters of World ORT Union in Geneva comes Dr. Vladimir Halperin, its Director. Dr. Halperin has a broad background of teaching experience at the University level, and is the author of several works on economics and history. Dr. William Haber, Dean of the College of Literature, Science, and the Arts, University of Michigan, and President of World ORT Union, will give the Keynote message at the Opening Banquet, Saturday night. Mrs. Ludwig Kaphan, Immediate Past President of Women's International ORT, who is presently serving as a Vice-President of the Central Board, will focus on the Scholarship Programme of ORT, and the variety of needs met by the special fund.

Mr. Paul Bernick, Director of American ORT Federation, will act as Moderator of a Forum — "ORT Around the World". Delegates and invited guests will hear of the diverse nature of ORT's programme, as carried out in 22 countries of the world. Among the panelists who will outline ORT's role as they are most familiar with it, will be: Lt.-Col. Dov Sinai, Israel Consul General in Montreal, Canada, participating will be government representatives of other countries having large scale ORT operations.

The "frosting on the cake" for many members will be the presentation of an original skit "Convention Musings", written and produced by Mrs. William Seigel for the closing Convention Luncheon on Monday.

Commenting on the Convention slogan, "Freed from Charity by the Skill of their hands", Mrs. Henry Kingstone, national president, stated that the slogan was selected as it so aptly describes the philosophy of ORT — a concept of helping people to become productive and useful citizens.

Mrs. A. B. Bennett, Immediate Past National President, is Chairman of this 9th Biennial.

FROM ORT MOROCCO TO ORT ISRAEL. Jacques Tapiro, former instructor in ORT Morocco and graduate of the ORT Institute in Anieres, is now teaching automechanics at the ORT school in Ashquelon. He arrived in Israel in August 1964 without knowing a word of Hebrew, went to an Ulpan where he learned to speak the language and now teaches in his new language .

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½ to ¾ cup brown sugar

Season meat and let stand several hours. Simmer in water to cover until tender, about 2½ hours. Add vegetables for last half-hour. Melt fat in pan. Add flour and stir until smooth. Gradually add 2 cups of meat gravy, stirring constantly until thick and smooth. Add 1 teaspoon salt. ½ teaspoon pepper and brown sugar. Pour gravy over meat in a roasting pan. Bake in moderate oven (350 degrees) until nicely browned, about ½ hour. Serves 6.

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1 quart strawberries or
1 quart raspberries
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1 cup sugar
1 teaspoon lemon juice
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Wash and drain strawberries. Line baked cool pastry shell with berries, reserving 1 cup for glaze. Simmer reserved berries and water in saucepan 3 to 4 minutes. Combine Benson's or Canada corn starch and sugar and add to cooked fruit. Cook until syrup is thick and clear, stirring constantly. Add lemon juice and cool slightly. Pour over berries in pastry shell. Chill thoroughly. Decorate with border of sweetened whipped cream.

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March 9th, 1966

Rabbi Isaac L. Hechtman
EXECUTIVE DIRECTOR

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JEWISH COMMUNITY COUNCIL of MONTREAL · COUNCIL

Rabbi Isaac L. Hechtman
EXECUTIVE DIRECTOR

ILH/a

SONG OF THE SEASONS

Pesach is the time we sing
Of deliverance and spring.
(Yom Atzmaut is Israel's day,
With song, and troops in proud array.)
On Tu B'Shvat the children sow
Fresh green saplings, row on row.
Long ago, Shavuot saw
The giving of God's holy Law.
In Av the Temple of the Lord
Was destroyed with fire and sword.
At Rosh Hashana the ram's horn
Tells us a sweet new year is born.
On Yom Kippur we pray and fast
And make atonement for the past.
When Succot comes, we spend the hours
In booths all thatched with leaves and flowers.
At Chanucah the Maccabee
And his brave kin set Israel free.
With joy at Purim we recall
A lovely queen who saved us all.
So feasts and fasts in turn appear
In the pageant of the year.

Pamela Melnikoff

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HUMAN RELATIONS

Working Wife

DR. ROSE N. FRANZBLAU

QUESTION: I have been married 25 years and have two children, a girl of 21 and a boy of 18 who will enter college in September. My wife has been working for 15 years, full-time for the past six years, and earns almost as much as I do. Her mother lives with us and takes car of the house.

Three years ago she changed positions. Now she spends even more time at her job, working late and having dinner with her boss. She claims she keeps him company, he doesn't like to eat alone.

She insists she will not change jobs, and since I can't provide all the family's needs only she can make such a decision.

She puts in lots of extra time at her job at no extra compensation. Since she says she wants to get the most for her labors, I can't reconcile the facts.

I think the relationship has become more than boss and employe. I have asked her to consult a marriage counsellor with me. She refuses.

* * *

ANSWER: A working mother is sometimes a better parent when she is fulfilled through her work in a healthy and creative way. When there is a real need for the mother to work, although the children may feel deprived by not having her with them all the time, they feel grateful for the extras that her work provides for them.

In such situations the husband is bound to feel somewhat challenged. While he is happy to see his wife fulfilled creatively, he wonders why having children is not enough for her as it is for most women, and why he and the family are not sufficient to absorb her interests.

If the husband does not make enough to support his family in the style which the wife wants, he will feel inadequate when she goes to work to make up the difference. To make up for what he cannot give her financially, he gives in to all her wishes and demands.

A mother-in-law who is acceptable to the son-in-law can be a good person to take over the management of the house and the children. However, psychologically, this set-up can create problems. With the grandmother running the house, the parents become a brother and sister in the family, each contributing to the support of the home. In such an atmosphere the wife may feel that, as a daughter in the family, she is free to build a social life of her own, and even to date someone else than her husband.

As her husband, you may have let your wife's misbehavior go on for too long. You only became upset enough to try to put a stop to it when it became obvious and noticed by others. So it would seem that it isn't her possible misbehavior that bothers you but the fact that it has become public, even if only to your family circle.

It is hard to see what difference it would make if your wife were compensated for her overtime. She may well feel that what is most important to you is whether she is paid for her services, and not her misbehavior as a wife and mother.

Those who are hurt most by such behavior are your growing children.

Since your wife will not go for help, you ought to. You will not only gain some insights into yourself, but also get the strength to take over and really be in charge of your family. Such a step might induce her to go for help and make her change her behavior pattern. A feeling of unworthiness can make a person act in an unworthy manner. When she sees that you care enough to want to stop her and better the situation, she will feel more loved, and therefore more worthy. She will then not need outside assurances to feel loved and desired.

U.S. Food surplus for Israel

WASHINGTON (JCNS) — The State Department is expected to announce an aid program for Israel of $54 million for the present fiscal year, compared with $58 million last year, with stiffer interest and dollar repayment terms.

The program will include $34 million worth of surplus food, unchanged from last year, but with 25 per cent repayable in dollars, not all in Israeli pounds as heretofore; $10 million in development loans, repayable at 3½ per cent interest, half of the amount lent last year; a $10 million U.S.A. Import-Export Bank loan, repayable at 5½ per cent, compared with $4 million in 1965.

American aid to Egypt this year will total $57 million including $55 million in surplus food, 25 per cent of which also is repayable in dollars, and a $2 million grant for technical assistance.

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PREPAREDNESS

by RUTHIE

Are you prepared for bed at night? I mean, when you decide to go to sleep, do you?

No, I'm not nuts. Just that with me, thinking about doing something is a big production.

Suppose I want to go to sleep one night at nine. And I'm sitting on the sofa. Now, any rightminded person will just pick himself up, maybe yawn and stretch, and go to bed. **Shoin** (finished).

Me? Ha! First I'll give it some thought. Never mind that I'm sleepy. The main thing is, when did I ever think of retiring at nine? Too early.

So I halfheartedly stand up, then plop down again. I don't have the strength to get up. So, before I know it, I'm already dozing. It seems like a second, but the next time I'm aware of it, it's already ten.

This time I really make the effort. I take off my makeup, scrub my teeth.

My eyes feel pasty but my mind wakes up. Heck, it's only a little after ten.

I go into the kitchen and, for maybe the tenth time, I look through the newspapers. It's possible I missed something.

My head nods. Suddenly I start. It's eleven already. I must have **drimmlt** (dozed) because my head's in the crook of my arm on the table. And the kinks in my back! I can't straighten up.

Finally, I figure, it's no joke. I have to get to bed. I actually undress and get into my nightgown.

Then I really get going — check the lights, the door, look in on the kids, see no dishes are left in the sink.

At last I'm in bed. Know something? I can't fall asleep.

I start thinking, I'm just like Papa, he should rest in peace. He used to **drimmi** (doze) right after supper, then about midnight he'd start in with the newspapers. I never knew when he went to bed. But is it any wonder he was half-asleep when he had to get up at six?

* * *

How about any household task? I chew it over a hundred times.

Like baking, for instance. I love to bake. But till I get into it!

Quickly I make a mental note: flour, I have it; eggs, enough; baking powder, yes! raisins, nuts, other ingredients —plenty. So what's keeping me? Nothing.

The trouble is, my mind's too quick. Because while I haven't moved a muscle, mentally I'm already eating the cake. So when I have to get at the utensils first, it almost slays me.

Funny thing is, once I'm at it, I'm so happy.

* * *

That goes for anything. How many times have I vowed: the minute the family's out of the house, I'll make the beds first thing. It takes only a couple of minutes.

Well, come around at ten and see.

* * *

If anybody wants a picture of slow motion, let him look at me.

(Copyright 1966, CJN)

לשנה טובה תכתבו
HAPPY NEW YEAR
from
KALMEN GREENSPAN and SONS

Rosh Hashana, the Jewish New Year, has become a universal period of pause and for the examination of the state of the world.

At the blast of the shofar, the ram's horn, heard in all Jewish houses of worship, we all ask: Wither humanity? Shall it be peace? Shall it be more friendship and better understanding among men? Shall the Kingdom of God finally be established forever on this earth?

With the best wishes for a Happy and prosperous New Year 5727 to all our patrons and the community at large.

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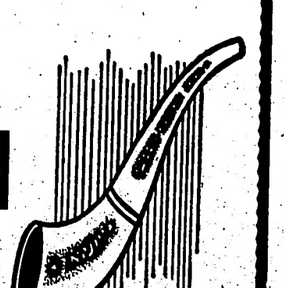
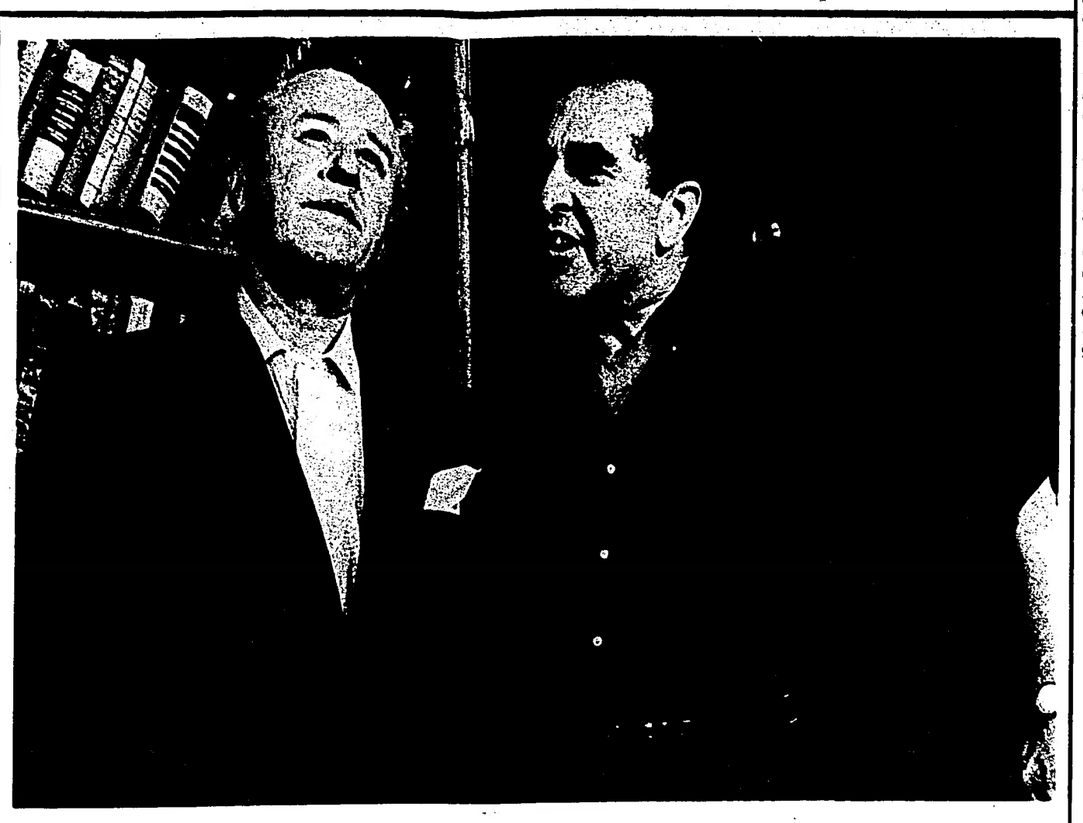


TORONTO AFTER DARK

WHAT'S DOING IN OUR TOWN



FED UP WITH CLEAN HOUSE. — In a scene from The Odd Couple, Broadway's comedy smash of the decade which comes to Toronto's Royal Alexandra Theatre for a four-week engagement beginning coming Monday, September 12th, Phil Foster (right) tells roommate George Gobel he can't stand his over-precise housekeeping any longer and now is planning to throw him out of the apartment.

NEW COMEDY HIT

The Odd Couple, written, produced and originally directed by the same triumvirate responsible for the earlier comedy hit, Barefoot in the Park, Neil Simon, Saint Subber and Mike Nichols, opens at the Royal Alexandra Theater coming Monday, September 12th, for four weeks. As life Magazine says: "Most laughs in years. A Broadway blockbuster."

The Odd Couple brings together two men; a divorced careless, happy - go - lucky fellow living in disheveled splendor in an eight - room apartment; another, overly-fastidious, compulsively neat, recently ejected by his wife. They swap marriage confidences. What brings the situation to a hilarious head are two British charmers in the flat above.

TREMENDOUS CAST

The Canadian Opera Company, which opens the fall season at O'Keefe Center from September 15th through October 8th, will have an enormous cast. Included are 54 musicians, 60 soloists, 50 chorus, 62 extras, ballet dancers and children, plus the 75 production staff, conductors, rehearsal pianists, wardrobe, stagehands and electricians — more than 300 people in all. This year the C.O.C. Chorus is of exceptional caliber.

General Director Herman Geiger - Torel will himself direct Deidre, the new Canadian opera by Dr. Healey Willan and John Coulter, plus the exciting production of Verdi's Macbeth.

FABULOUS BAND

The Brass Buttons, a new Toronto band composed of the finest musicians in the city, now are performing at Jack Fisher's Hook and Ladder Club in the Beverly Hills Motor Hotel. Like firemen who fit the Club's decor, they wear brass, also the makeup of the band; two trumpets, one trombone, a tenor sax, organ doubling piano, electric bass and drums; they are all in their middle twenties. Arnie Chycoski plays first trumpet and has recorded for the Canadian Talent library with a group called the Toronto Brass which sounded Tijuana; four have at one time or another been leaders of various combos and orchestras; five are qualified arrangers.

NYO TRIUMPHANT TOUR

On the first of its present tour, Canada's National Youth Orchestra, which made its European debut recently in London, received tumultuous applause. General reaction of the Orchestra, lead by ex-Toronto conductor and world famous musician, Walter Susskind, was, "A splendid evening of stylish orchestra playing." The musicians, between 15 and 24 years old, "required no allowances for age", showed a "distinctive musical personality" with the strings and particularly the cellos as its "chief glory," according to the Evening Standard. Commenting on the "sensitivity" of playing in Dvorak's Second Symphony, Sydney Edwards remarked: "There must be excellent music teachers in Canada."

EXTRAVAGANZA

Festa Italiana, which opens at the Coliseum Arena, on Friday, September 16th, is an extravaganza made up of pageantries, chariot races, gladiatorial contests, Italian dancing, puppets, knights in armor, tournaments, representation of the Naples festival and a host of other presentations to gladdens the entire family.

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ISRAEL ASKS U THANT TO STAY

By our JCNS Correspondent
Tel Aviv

Israel's voice has been joined to the international chorus of appeals urging the U.N. secretary-general, U Thant, to stay on when his period of office ends shortly.

The Israeli Foreign Minister, Mr. Abba Eban, stressed in a letter to U Thant that his departure might have an unfavourable effect on the already sensitive international situation.

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Purchasers of first Chai Bonds: Mr. and Mrs. Louis Starr with Mr. M. A. Appel, national campaign director of State of Israel Bonds.

TORONTO COUPLE SET PACE FOR ISRAEL BONDS

Mr. and Mrs. Louis Starr of Toronto set the pace for Adath Israel Congregation's advance High Holy Day Appeal by becoming the first purchasers of a "Chai Bond" in the 1966 State of Israel Bond Campaign of Toronto.

Mr. and Mrs. Irwin Frohman, Caribou Road, were hosts on August 30th for the most successful parlour meeting ever held by Adath Israel Congregation when a record number of purchases were announced by congregation members. Mr. Phil Granovsky, Israel Bond Chairman, served as chairman of the meeting.

Guest speaker on this occasion was Mr. M. A. Appel, National Campaign Director for State of Israel Bonds of Canada, who delivered a stirring address on the achievements of Israel in the brief 18 years of her statehood. Mr. Appel stressed the fact that the expansion of Israel's economy was a key factor in its growth as a young nation, and that Israel Bonds laid the foundation for this development in every sphere.

"Through the purchase of an extra Israel Bond during the High Holy Day Appeals at our synagogues, we can show our determination to make it a year of further progress on the road to fulfillment for Israel," Mr. Appel stated.

The Lively Arts

By D. Cohn

THEATRE • MOVIES • MUSIC

A film will be made in Israel of Sholem Asch's work, Mottke Ganev. It is hoped that film-making will be encouraged by the government which still regards this as an occupation of 'tramps and beatniks". The importanece of the industry is not yet understood.

● About 70,000 people attended performances of the Israel Festival of Music and Drama this year, 17,000 of them tourists.

● Five members of the Maoz Society for Soviet Jewry distributed leaflets last week at the opening of the Moscow Circus in Ramat Gan, Israel. They were arrested because a large crowd gathered to collect the leaflets, causing an obstruction, but were later released. The leaflets were headed, "Have a Good Time", reminding readers of the Soviet treatment of the Jews.

● Location sites for Moonshot, the Warner Bros. motion picture drama dealing with efforts to land men on the moon, are being checked at Cape Kennedy, Fla., Orlando, Fla., Huntsville, Ala., and Washington, D.C. Robert Altman will direct the film for executive producer William Conrad.

● The Israel Festival, centered this year in the Roman amphitheater in Caesarea, has been an artistic success and, for the first time since its inception six years ago, a financial one as well.

Explanation is two-fold; the Festival is growing in popularity among the Israeli public who appear at performances in the thousands; popular tourism is making its way into Israel. Though young tourists may not spend so freely on hotels and luxury accommodation, they show their attraction to the arts.

● Simon and Garfunkel are becoming the fastest - rising popular vocal duo in the land. In a period when pop groups use such bizarre names as The Figs or The Mothers of Invention, Paul Simon and Arthur Garfunkel stuck to their own names. Their LP's and singles have exceeded five million copies. They are recordings that say something in lyrics and music. The 23-year-old musicians are busy in making insights into the new pop idiom they are helping to define and popularize.

Says Simon, "Pop music has become the most exciting area of all music today. It is catching up with film as the leading medium in which to make some comment about the world for a large audience, just as film caught up with literature."

Adds Garfunkel, "Among all the forms of entertainment we have, pop music has become the most alive medium."

Garfunkel is tall, lean, with a shock of blond hair that stands erect as if an electric shock had passed through it. Simon is short and moon-faced, sings and plays the guitar while his partner sings tenor. They are not annoyed whether they are called pop, folk, pop-folk and folk-rock singers, or just plain singers. According to them, the old concepts about the "top 40" and Tin Pan Alley are dying, in a year they will be dead, as the new music comes in.

Simon hopes to write a book, joining Lennon and Dylan and a growing number of "pop-music intellectuals" in writing.

● Former assistant district attorney in the Homicide Bureau of New York County, Eleazar Lipsky, who also is the son of the veteran Zionist leader, the late Louis Lipsky, has outlined a play from one of his books about his experiences. He calls it, The Bridge of Sighs. It may be produced on Broadway by Richard Karp, administrative supervisor of the Gossett Academy of Dramatic Art, George Shack, business manager, and Alfred Sandor, an actor in The Odd Couple, Neil Simon's comedy, which opens coming Monday at Toronto's Royal Alexander Theater.

● The film version of Murray Schisgal's play, Luv, has begun being cast on the Brooklyn side of the Manhattan Bridge in New York. Scenes will be extended to contain sequences photographed in a playground, a brownstone and at Niagara Falls.

● Four faculty members of the Brodie School of Music in Toronto will perform at Expo '67; Bruce Mather, pianist-composer, will compose an orchestral work which will make its debut at Expo; Udo Kasemets, pianist - composer, will perform avantegarde music for piano composed by himself and other modern composers, in the Canadian Pavillion; Paul Brodie, concert saxophonist, will be guest soloist with the University of Michigan Concert Band at Expo in May; Rima Brodie and her Modern Dance Company will appear there in the spring.

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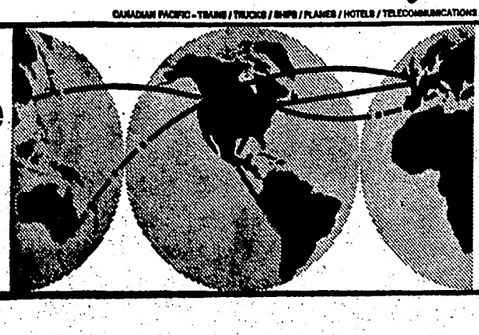

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Winnipeg	Rome
Toronto	Amsterdam

A happy and prosperous New Year

Traveler's Column
Queries & Answers

● Question : How is the summer season in Florida?

● Reply: One of the fallacies prevalent about Florida is its being a winter resort only. The truth is, Miami, and Florida in general, has a very benign climate. Even in the hot summer most of the hotels are open and filled with tourists. Evenings are generally cool and pleasant. Certainly in the fall and spring Miami Beach is an ideal vacation spot.

It also is known to give relief to hay fever sufferers.

● Question: Soon I shall visit Cologne, West Germany. Does it have a kosher restaurant?

● Reply: Yes. A very excellent kosher restaurant, operated by the Jewish community, is locacted in the building of Cologne's Jewish community: Roonstrasse 50; telephone 235626.

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BROWNSTONE, SAMUEL — On September 2nd, late of 1366 Queen Street East.

FILWOOD, MORRIS — On September 3rd, late of 586 Castlefield Avenue.

GASEE, BENJAMIN — On August 29th, late of 53 Walmer Road.

GREENSTEIN, PINCHAS — On August 30th, late of 344 Hillhurst Blvd.

GREISMAN, MORRIS — On September 3rd, late of Warwick Hotel.

ISENBERG, SADIE — On Sept. 4th, late of 256 Armour Blvd.

KLIMANS, ISRAEL — On August 29th, late of 20 Shallmar Blvd.

ROSENBERG, SARAH — On September 3rd, late of 10 Shallmar Blvd.

ROTSTEIN, TOBA HENA — On September 4th, late of 561 Arlington Avenue.

RUBIN, MURRAY — On August 30th, late of 27 Hotspur Road.

RUBINSTEIN, CHARLES — On August 31st, late of 328A Wilson Avenue.

SCHACHER, ANNIE — On September 4th, late of 539 Glengrove West.

WEINGARTEN, MELVIN - On August 31st, late of 11 Goldfinch Ct.

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THE PEOPLE PRAISE POLICE

BY OUR JCNS CORRESPONDENT FRANCIS OFNER

Ultra-Orthodox Sabbath demonstrators insult them by shouting "Nazis". Members of the League against Religious Coercian call them lackeys of Orthodoxy".

Some of the student demonstrators against Konrad Adenauer described them as "Wild Moroccans". Juvenile hooligans running amok in the streets of the Hatikva quarter, Tel Aviv's Oriental suburb, saw them as "Ashkenazi oppressors."

Add to these sundry street pedlars, traffic violators, humdrum criminals, prostitutes, pimps, drug addicts and smugglers — and you get an approximate cross - section of those Israelis who at some time resent, vilify or insult the police.

Three particular incidents have focussed attention on the country's 7200-member police force (the figure includes frontier guards and auxiliary forces.) Each of these incidents led to charges of "police brutality."

The first was a May Day parade in the new immigrant town of Ashod which degenerated into a riot in which nine order to keep the demonstrators men were injured.

The second occurred during Dr. Adenauer's visit to the Hebrew University. Instructed by the Government to prevent any injury or insult to the visitor, the police used force in order to keep the dmonstrators at a safe distance.

Their action resulted in two inquiries. The police were exonerated in both instances, although there was a suggestion that some members of the force may have been over-zealous.

The third incident, and probably the most damaging to the image of the police, was the beating up by four plain-clothes men of a 17-year-old Tel Aviv youth who tried to resist arrest.

Police headquarters, however, reacted quickly. All four were reprimanded. One, a sergeant, was demoted, two were fined and all were confined to quarters from seven to 14 days.

The three incidents resulted in widespread public debates on the nature of Israel's police force. Could it be improved? Was the public's attitude towards the police the right one? Could homes and lives be protected without unnecessary or exaggerated use of force? How was the force itself to be protected against unjust smears and slanders?

Nearly half of the Israeli police force - 48 per cent - are new immigrants; 52 per cent have served for less than 10 years.

Of the 214 new recruits now being trained, 81 are from North African countries, 25 from Asia, 68 from Europe (mostly Eastern Europe) and 40 are Sabras. One third of the trainees have been in Israel less than five years.

Not all have received a complete education in the Western sense, although the trend has been in a more satisfactory direction in the last couple of years.

A great part of the training programme is devoted to the teaching of civics, starting out from so basic a premise as: "The policeman is the servant of the public." Or such obvious rules of courteous conduct as: "A policeman should cede his seat in the bus or in the train to an elderly gentleman or lady, or to a pregnant woman."

But given even the most ideal material, there would still be a psychological block to the public acceptance of the man on the beat.

For the Jews of many countries the police have for too long been the symbols if not the insruments of oppression and persecution.

While, in this case, the law-enforcing authority is that of the Jewish State, the negative attitude is often subconsciously transferred to the Israeli policeman.

"Every citizen realises the need for law," the national police spokesman, Colonel Ya'acov Nash said. "But he does not meet the law. He meets the policeman."

Three - quarters of police activities in Israel are outside the area of criminality. Traffic problems, matters of public health, fiscal and economic concerns, town planning and so forth take up much of their time.

It is still a happy fact that, although it has been on slow increase in the course of the last decade or so, crime in Israel is still far from the proportions common to the highly developed Western democracies.

There is almost no organised crime and only comparatively few instances of rape and murder. Criminality tends mostly to offences against property.

Even juvenile delinquency, disturbing as it is, is of a comparatively innocent nature, with petty larceny, pilferages and car thefts the most common offences. There are very few drug addicts among the youth.

The higher echelons of the Israel Police Force appear to be aware of the problems they face. As one senior officer put it: "We shall not fully succeed for so long as we fail to attract highly educated young Israelis to the force. Although we are convinced that the force is performing a good job at the moment, we cannot expect to allay public suspicion until this happens."

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MR. AND MRS. HERMAN HANDELSMAN
AND FAMILY
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to all our relatives and friends.

CANTOR & MRS. JACOBS
373 JOICEY BLVD.

Wish a Happy New Year to their children, sons-in-law, daughter-in-law, grandchildren, sister, brother-in-law, sister-in law, and their families. Special greetings to **Rabbi Monson,** all the Rabbis and Cantors, to the president, vice-president and all officers and members of Beth Sholom Synagogue. All officers and members of the Keltzer Sick Benefit Society to all our friends and their families.

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Machzikei B'nai Israel Congregation
279 Dovercourt Rd.
is pleased to announce
that High Holiday Services will be conducted
by **Cantor Saul Karr,** (formerly of Bais Yehuda Congregation), Dovercourt Road.
Tickets may be obtained: Daily 8 A.M. - 9 A.M.
Evenings 8 - 10 P.M.
Services daily 7:30 A.M.
We wish all members a Happy New Year!
H. Pearlstein, President.
Julius Marcus, Chairman Social Committee.

ATTENTION
DOWNTOWN RESIDENTS

THE **Beth Hamidrash of the Talmud Torah Eitz Chaim** of **68 D'Arcy Street** is presently located at the **Iwansker Synagogue at 37 D'Arcy Street.**

Services, in co-operation with the Iwansker Congregation, are conducted every morning at 8:00 a.m.; Sabbath at 9:30 a.m.; and evenings at sunset.

The revenue from donations, Nedorim, etc., will continue to benefit Talmud Torah Eitz Chaim as it has been for almost fifty years.

The **Baalei Tefillah** who formerly conducted services at 68 D'Arcy Street will, please G-d, continue to daven this location together with the Rabbi of the Beth Hamidrash, **Rabbi Dr. David Ochs.**

Arrangements for seats for the High Holidays, which are limited in number, can be made at the **Shool 37 D'Arcy Street,** week days immediately after services and Saturday evening September 10th before Slichos.

YOUTH DIRECTOR

REQUIRED PART-TIME for progressive Conservative Synagogue. Reply in writing stating qualifications to Irving Horowitz, Chairman, Beth Emeth Bais Yehuda Synagogue, 100 Elder St., Downsview.

POSITION OFFERED

DRAFTSMEN (Electrical); full and part time; **M. Neuburger & Associates,** consulting engineers, 15 Sunbeam Ave., Downsview; 633-3087; Closed Jewish Holidays.

STORE FOR SALE

Newly renovated poultry and appetizer store; well established; Eglinton Avenue West; will sacrifice due to illness of management of store; RO. 6-6131.

RABBINICAL COUNCIL OF TORONTO
● **Orthodox Division** ● **Canadian Jewish Congress**

PUBLIC NOTICE

1) Prozbul

The year 5726, now drawing to a close, is a shmittah year. The Torah commands that at the end of shmittah all debts be suspended, except such as have been entrusted to a Beth Din. For this a prozbul is required. Any recognized Orthodox rabbi is prepared to arrange this for you. Please note that a prozbul must be written before the year's end.

2) Ethrogim

The mitzvah of ethrog provides an occasion to bring a bit of the Holy Land into our homes. In response to numerous inquiries, we announce that Israel ethrogim, certified by the Chief Rabbinate of Israel, meet all the requirements of shmittah or trumah, maasroth, etc. and they are to be preferred above any others for this great and holy mitzvah.

We also wish to remind you that every individual ought to have an ethrog and lulav etc. for himself.

May the year 5727 bring peace and happiness to the House of Israel and all mankind.

BIDNOVITZ, IDA — The unveiling of a monument to the memory of **Ida Bidnovitz,** wife of the late Alex Bidnovitz; beloved mother of Mrs. William Zimmerman (Gerry); Mrs. Harry Guest (Peggy); Mrs. Irving Bornstein (Yetta); Mrs. Aaron Posen (Bernice); and devoted grandmother and great grandmother will take on Roselawn Ave. Cemetery, Toronto Independent Benevolent Association section, on Sunday, September 11th, at 12 o'clock noon.

TAUB, ANNA — A monument in memory of the late **Anna Taub,** beloved mother of Mrs. Ethel Goldman, Meyira, and Nochema, will be unveiled at the Roselawn Cemetery, Mozier Sick Benefit Society section, on Sunday, September 11, 9:00 A.M.

SPRING, ELSIE — A monument in memory of the late **Elsie Spring,** wife of Yuncha Spring, mother of Joseph, Mrs. David Silverman, Mrs. Joseph Grossman, and Mrs. Joseph Schwarz, will be unveiled at the Dawes Rd. Cemetery, Slipia section, on Sunday, September 11, 11 A.M. Relatives and friends are asked to attend.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.
Jewish National Fund
In TORONTO Call: 781-5515
188 MARLEE AVENUE
In HAMILTON Call: 544-3649
276 KENILWORTH AVE. N.

POSITION OFFERED

Housekeeper for elderly Jewish gentleman; live in; nice private room; must be a good cook; salary $50.00 per week; give full particulars; Box No. 3202 The Canadian Jewish News, 2828 Bathurst Street, Suite 305, Toronto 19.

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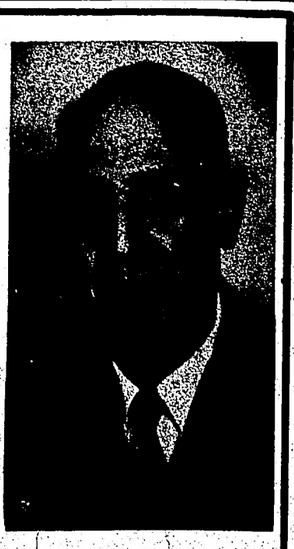
MR. JULIUS MARCUS
14 MENIN ROAD



Extends Hearty New Years Greetings to all the Rabbis, Cantors and artists who cooperated in Jewish Book and Music Month for the Jewish Library.

Thanks also the administration of Beth Tzedec and the participants of the Talmudic Study Group which took place every Saturday prior to Mincha Services.

Officers and Members of the Machzikei B'Nai Israel Congregation; B'Nai Zion Organization; Officers and Staff of the Jewish Public Library; Central Fund; Hebrew Free Loan; Zionist Council; Jewish National Fund; State of Israel Bonds; College Memorial Chapel; Jewish Immigrant Aid Service; Men's Service Group (Home For The Aged); Informal Education of the Canadian Jewish Congress; Canada-Israel Cultural Foundation; Toronto IMD Benevolent Association; Committee For Yiddish.

HAPPY NEW YEAR

בית יתומים

ONTARIO HEBREW CHILDREN'S HOME

TORONTO, ONTARIO

אני אהיי לו לאב
והוא יהי' לי לבן

ב"ה

To The Jewish Community

On The Eve Of The New Year 5727, We Are Gratified To Inform The Community At Large That Our Efforts To Finalize The Preparations For The Erection Of The

First

ONTARIO HEBREW CHILDREN'S HOME

Are Completed

Immediately After The New Year Period We Hope, With God's Help, To Release To All Those In Our Community Who Have Expressed Such Profound Interest In Our Work More Details And Pertinent Information As To The Progress Of Our Project

We Are Confident That This Vital Undertaking Will Receive The Full Support Of All Jewish Communities Throughout The Province Of Ontario

In The Meantime We Join The House Of Irsael In The Most Fervent Prayers For A Year Of Peace And Happiness For All

The Committee Of The Ontario Hebrew Children's Home:

EDWARD REITER, PRESIDENT; J. MARKOVIC, M. BERWALD, S. JUNGER, L. SAVEIN, K. RUBNER, VICE PRESIDENTS; E. WERNER, TREASURER; E. E. ROSENBLUTH, SECRETARY; H. LANDAU, M. DEUTSCH, W. WOLBURGH, TRUSTEES; M. GROSSMAN, HONORARY DIRECTOR; MOSHE NUSSBAUM.

לשנה טובה תכתבו

HAPPY NEW YEAR

Bourguiba attacked again

Cairo

The Syrian Government has sent a note to the Arab League in Cairo alleging that President Bourguiba of Tunisia had collaborated with Zionist and Jewish leaders and had served Israeli interests, according to reports here.

The note said that during the President's visit to Belgium, Mr. George Wolf, the president of the Belgian Chamber of Commerce, expressed the gratitude of world Jewry to him for his advocacy of peace between Israel and the Arabs.

M. Bourguiba was also thanked by Mr. Wolf, according to the note, for the protection of Tunisian Jews and was offered economic help for those Tunisian enterprises which needed it.

The note charged, according to reports, that President Bourguiba reciprocated by thanking Jewish leaders in Belgium and said that he would succeed in maintaining peace between Israel and the Arabs.–

The Famous Cairo Synagogue Now Deserted

Pincus pushes plan to halve number of Agency departments

The Chairman of the Jewish Agency Executive, Mr. Arye Pincus, on Friday asked the Executive to approve a plan which would dramatically reorganize the work of the Agency, and reduce the number of departments from 15 to eight.

It is understood that Mr. Pincus, who has wide backing for the reorganization plan, will, at today's sessions of the Executive, press for a vote on the proposal. Opposition in the Executive is understood to focus around Mr. S.Z. Shragai, of the N.R.P., who will today present his counter proposal.

The plan submitted by Mr. Pincus on Friday, worked out by a committee of Executive members, would merge the Immigration and Absorption Departments. All immigration activities, including those heretofore pursued by such separate units as PATWA, the Economic Department, ODED (a scholarship programme for North African students in France) and COMOI (a programme to encourage professional immigration from the West) would come under one roof.

Perhaps the most controversial point in the plan is the merger of the two departments, religious and secular, which deal with education and culture in the Diaspora.

It is believed that it is this proposal to which Mr. Shragai and the N.R.P. object most strenuously. Mr. Pincus and his supporters are said to feel that the model of the Education Ministry, which has a separate branch dealing with State religious schools, could be followed by the Agency. The one department could have a sub-division dealing with Orthodox religious education.

Labour Invites Golda Meir

London

Mrs. Golda Meir, former Israeli Foreign Minister and now general secretary of Mapai, has been invited to address a public meeting at Brighton on October 2, organised by the British Labour Party on the eve of its annual conference.

Mr. Brig Moagam Tofan, of India, and Mrs. Meir will be the only foreign speakers at Labour's traditional pre-conference demonstration.

The invitation extended to Mrs. Meir—the first Israeli politician to address a session of a Labour Party conference—is regarded as a friendly gesture towards Mapai and a recognition of Israel's work among African countries.

U.S.A.-Israel pact

Washington

American State Department and Atomic Energy Commission officials last week endorsed a new agreement in Washington for nuclear co-operation between the United States and Israel.

The agreement goes into effect automatically unless specifically vetoed by Congress.

Both Mr. Herman Pollack, the acting director of international scientific and technological affairs in the State Department, and Mr. Glenn Seaborg, the chairman of the A.E.C., testified before the Joint Senate and House of Representatives Committee on atomic energy in hearings on the agreement.

Mr. Seaborg said that it was an amendment which was prepared at the request of the Israeli Government for two modifications of the current agreement.

Israel had asked for the net amount of uranium 235, which may be transferred to fuel its research reactor for the remaining nine years of the current agreement, to be raised from 22 lb. to 88 lb.

She had also requested permission for the transfer of 93 per cent enriched fuel.

"Both requests arise from Israel's plans for the future level of operation of the Nahal Sorek research reactor," Mr. Seaborg pointed out.

He added that the Israelis wanted to raise the operating power, to refuel with 93 per cent enriched material and to increase the number of hours of operation.

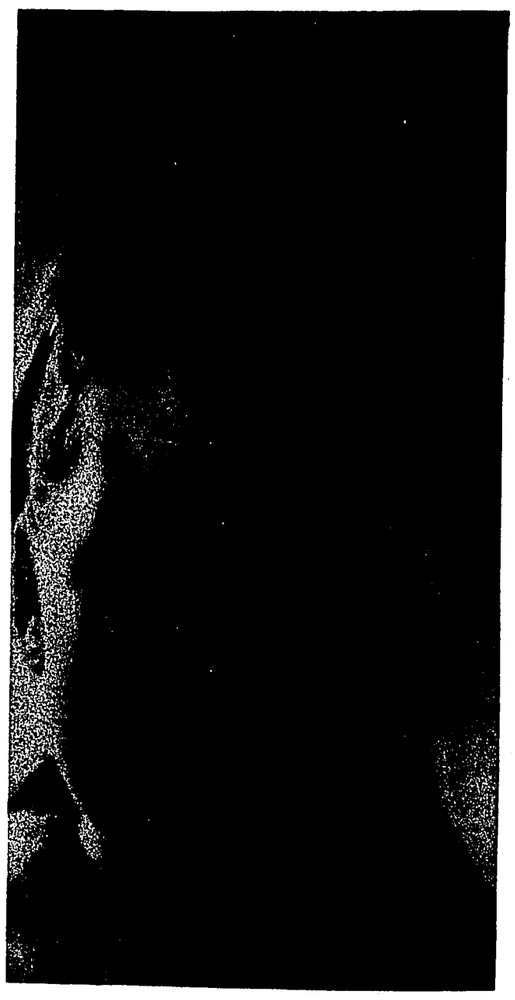
French Cuisine In Praise Of Kosher Delicacies

Air France, the world's largest air network, published a remarkable brochure devoted to travel to Israel in which it has been specializing for years. In this pamphlet the French renowned for their cuisine, publicize Israeli dishes and famous Jewish specialties as having passed the test of French culinary taste.

The gourmets recommend the following "Jewish" dishes : gefiilte fish; kasha; lockshen; the Oriental tehina; humos; felafel; bourelas.

En passant, Air France, on all its planes whether on the Israeli route or elsewhere, always serves kosher meals to those requesting them.

New Year Cover Of Air France Brochure



EXCEPTIONAL TALENT. — Nadine Macdonald, 17-year-old piano soloist with the National Youth Orchestra of Canada under the superb direction of Walter Susskind, who received thundering ovation at the Orchestra's opening concert in London recently.

KEEP SMILING

IDEA

Sharon (about to go out on first date): "Mother what shall I do if he tries to kiss me good night?"

Mother: "Well, I suppose you could whisper for help."

NO GUILTY FEELINGS

Meek little Harry was standing on the corner for more than an hour. Finally he approached a policeman.

"Excuse me, officer," he said, "but I've been waiting here for my wife for over an hour. Would you be kind enough to order me to move on?"

SOON, SOON

Wept the young bride, "I just can't stand my husband's nasty disposition. He's made me so jittery, I'm losing weight."

"Then why don't you leave him?" asked her friend.

"Oh, I will," assured the bride. "I'm just waiting until he gets me down to 112 pounds."

LIMITATION

Molly was helping Solly pick out a new suit. After disagreeing, she finally said, "Well, go ahead and please yourself. After all, you're the one who'll wear the suit."

"At least, dear" answered Solly humbly, "I'll probably wear the jacket and vest."

FINIS

Mused the man at the bar, "For twenty years my wife and I were ecstatically happy."

"What happened?" asked the bartender.

"We met."

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A Message of Thanksgiving & Hope from Shmerel Weinstein . . .

Chairman of the Board,
Power Supermarkets

On this Erev Roshana 5727, Sarah and I express our thanksgiving and gratitude to the Almighty and the Guardian of Israel for the blessings showered upon us and for our happiness in sharing the wonderful life in this great community, one of the most famous Jewish centers on the continent. We especially are proud to behold the efforts of Leon, president of Power Supermarkets, who as head of this vast enterprise always remembers the injunction that man liveth not on bread alone.

While we praise the Lord for all of these joys, simultaneously we pray, together with the House of Israel, to the Sovereign of the Universe, that the entire world finally may awaken from its slumber and, in the words of the ancient prayer, "our senses and our spirits respond anew to the splendor of Thy world", and that in our time and age we may live to see true peace in Zion and concord among men the world over.

Happy New Year 5727!

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POWER

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Mother's or Manischewitz
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THE CANADIAN JEWISH NEWS

rosh hashanah 5727

TORONTO • FRIDAY, SEPTEMBER 9th, 1966 • NEW YEAR MAGAZINE • SECTION II

היום הרת עולם

היום יעמד במשפט כל יצורי
עולמים אם כבנים אם כעבדים
אם כבנים רחמנו כרחם אב על
בנים ואם כעבדים עינינו לך תלויות
עד שתחננו ותוציא כאור משפטנו
איום קדוש.

TODAY IS THE BIRTHDAY OF THE WORLD

By Ben Shahn

NEW YEAR MAGAZINE, TWO SECTIONS • 20 PAGES

Canada

by M. J. Nurenberger

PREVIEWING 5727

Three Basic Problems Facing Community

What are the perspectives for Canada's Jewish community during the forthcoming year of the Hebrew calendar? To answer this question one must, of course, analyze, in restrospective, what has happened in the past twelve months.

There were, and there will remain in the months and years to come, three paramount issues facing Canadian Jewry. One is strictly local, Canadian; the others are related to our universal Jewish problems and interests.

QUEBEC PROBLEM

In my opinion, problem number one has been and still is the adjustment to the changes taking place in Quebec. Half of Canadian Jewry lives in Quebec among a population which is determined now to change its traditional image.

From a people looked down upon by the influential section of the old Anglo-Saxon, English Establishment in that province, the French of Quebec have become de facto a nation. Whether Canadian patriots determined to continue Confederation, autonomists or Separatists, all who count in French Quebec consider themselves belonging to one of two distinct nations in the Dominion. French rapidly is becoming the predominant language of Montreal not only theoretically but actually. The time is not far off when it practically will be impossible for anyone to hold a position in Quebec without being culturally, linguistically integrated within the French community.

Unfortunately the majority of those who purportedly speak and act for the "Jewish community" completely are unaware of these changes. They continue to discuss issues in terms of 1866 or 1914.

The future of the Jewish community in Quebec depends absolutely upon its adjustment to the new reality. No doubt the younger generation finally will perceive this and also will face the future not with a sense of frustration now manifest among some in the old English Establishment there but with a natural gift of Jews, molded during centuries of wandering, to adjust to a new environment.

THE NEO-NAZIS

The other problems facing our community are the defense against bigotry and Jewish education.

The battle and all sinister forces hiding behind various masks and determined to split the nation from within, to break it by sowing mistrust among people of different backgrounds, belonging to diverse traditions.

There is, of course, the neo-Nazi conspiracy in its Canadian edition. Some think the danger exaggerated while others see it as potential only; others view it as a menace of immediate urgency.

In this respect too those "speaking for the community" have been conducting a policy of zig-zag so that no line of action has been clear, no program truly appealing to the people. Hence, for example, some groups in Toronto have been able to demonstrate that there is no organization speaking for the community at large in the sense that it verily presents the feelings and wishes of the majority of the Jews. The lack of policy, the continuous bickering among various groups — absolutely irrelevant to the Jewish community of 1966 — has given vent to a kind of anarchy which no one desires and which shocked those supposed to lead us.

There were minor incidents directly indicative of this situation. For instance, while the Canadian Jewish Congress in Brussels supported the Dialogue with Germany, its officials here became willing tools of demagogues who used this debatable problem in order to keep their influence with the so-called "masses". In the final analysis, this double-talk did not secure the "masses'" allegiance. The Golem created by some officials became uncontrolable and contributed to the division within the community.

PROGRESS OF EDUCATION

Still, when one views the situation of Canadian Jewry and all minorities here, the past year has indicated a march forward towards complete equality and true democracy. It has demonstrated that all political parties in Canada, representing all Canadians in Ottawa, are becoming attuned to the ideals of the 'sixties — a society of the free. Increasingly the battle for equality before the law and for concord among all citizens is becoming a non-sectarian objective of the majority of the nation.

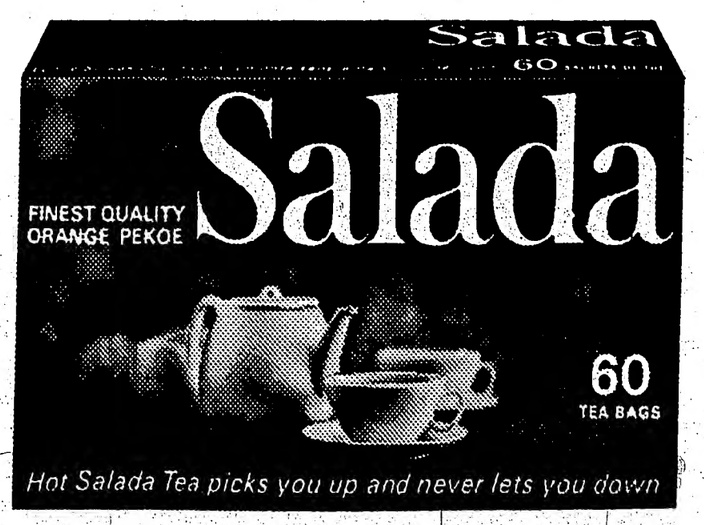
Last but not least, the third outstanding task — that of Jewish education. In this area of historic pursuit of our people— "and you shall teach it to your children" — Canadian Jewry

(Continued on page 10)

Our sincere wishes for a happy and prosperous New Year.

5727.

SALADA FOODS LTD.



FUJI MICRO SAFETY

Our World

by D. W. Brogan

JEWS IN PRESENT-DAY ANGLO-SAXON SOCIETY

SIR DENIS BROGAN

JEWS form a little over 1 per cent of the population of Britain: that is to say, they are a small minority group and will soon be a smaller minority than people of Negro origin, or possibly even of people of Pakistani origin, given the low Jewish reproduction rate and the leakage from the Jewish community.

Why, then, should there be a question of Jews and the English Establishment? They are not marked off by colour and language like the Pakistanis; they are not marked off by colour and, on the whole, limited educational and social advantages like the West Indians.

Are they simply a minority group like the Cypriots or the Maltese, who are also British subjects, or, in fact, are the Jews a special minority?

In most countries at most times they have been regarded as a special minority. They are "the Chosen People."

This is their own view of themselves and this is the view of orthodox Christianity, which claims to be the true heir of the Jewish tradition.

And the Jewish claim to be the Chosen People of God is an old tradition ante-dating the Christian era and was one of the things that attracted both admiration and hostility in the Hellenistic and Roman worlds.

We do not talk of Maltese or Cypriot or Pakistani or West Indian groups in the way we talk of Jewish groups.

Jewish groups may have been in the host country for many centuries—e.g., like the Mendès-France family in France, or like some of the Rhineland families destroyed by the Nazis—without either being in their own eyes or the eyes of other people simply French or simply Germans. The God of the Jews is the God of all men, but he is first of all the God of the Jews.

It might seem to follow from this that the mark of the Jews is, in fact, adherence to the "Jewish religion"; but notoriously a great many Jews are very infrequent worshippers; they are indifferent obeyers of the laws of kashrut, loosely, if at all, connected with any Jewish organisation, however widely the term "Jewish" is interpreted.

And a great many British Jews, like a great many American Jews, only suddenly realised their Jewishness under the shock of the Hitler horror.

As an American Gentile commentator put it in the early 'thirties: "They had been looking at a tiger behind bars, and suddenly realised that the bars were down." The fact remains that the Jews are, if not the Chosen People, historically unique.

Needless to say, there is no genetic nonsense in these remarks. Many people in most Western countries have Jewish blood, i.e., are descended from observing Jews, but have completely "passed," as they say in America of Negroes — and of Jews.

It is possible to assert (I find it impossible to believe the assertion) that Jewish blood outside the "Jewish community" has some magical effects for good or evil. I do not think it has, and so I am concerned with the Jews who are not "Christians" and who are conscious of kinship, in a sociological sense, with other Jews in Britain and with other Jews outside Britain.

A very Orthodox Jew may regard the congregation of Rabbi Louis Jacobs as not being Jewish, and this may have important Jewish legal results; but from the point of view of nearly all Gentiles a Jew is a Jew is a Jew, as that eminent American Jewess, Miss Gertrude Stein, said in another context.

Is being a Jew with vague ancestral associations with the Jews of Israel any different from being a lapsed Catholic, a lapsed Quaker, or a religiously non-zealous Armenian? I think it is.

Mr. Nubar Gulbenkian does not look like, and is not, an Englishman; but it would be quite easy for his grandchildren to be accepted as English in a way that it would be difficult for younger members of an equally rich, equally distinguished Jewish family to be accepted.

And that is because, even in this increasingly Godless world, the Christian and the Jewish views of world history are in competition.

I have always thought that Jews greatly exaggerate as a source of antisemitism the fact that the Jews killed Christ. (As a very little boy, I pointed out that we ought to be grateful to the Jews for doing so, since this brought about the salvation of the world [which was one of the first reasons my father and mother thought I was rather bright].) But there is another reason why religious attitudes inherited and, perhaps, held unconsciously *do* affect the special position of the Jews.

The Christians think that Christianity is the culmination of the divine plan for Israel. The Jews deny this; and, as Dr. Johnson pointed out, to have one of your basic beliefs contradicted by the faith and conduct of others produces deep resentment.

And because there is this different interpretation of world history it is quite easy for Jews to offend residual Christian sentiment, as, of course, it is obvious that it is easy to be offensive in the reverse direction.

It may be true that almost the only remnant of Christianity in some countries is antisemitism; but I do not think that as far as antisemitism is a serious force it owes much to any religious beliefs of the old type.

But it *does* owe something to the belief that Jews are, by their own definition and their own attitude, a "peculiar people," and that they cannot be treated simply as a minority group of fairly recent immigrant origin merging in the great post-Christian mass of "Britons."

For the purposes of this article, I take it that there are about 600,000 people whose ancestors, if not themselves, believed firmly in the Covenant between God and the People of Israel, and that this view of the Covenant is incompatible with the Christian view that the Covenant culminated in the new Covenant of Christ.

Moreover, for reasons which have little or nothing to do with Christianity, the believers in this Jewish view of world history have been scattered for 2,500 years and have only intermittently had their abiding city in Jerusalem.

There is no real equivalent to the Jewish diaspora (although I have heard the claim made for the Irish, a claim I think highly laughable).

But to turn from these possibly excessively pedantic reflections on the "Jewish problem" to the realities of life in Britain today: how far are Jews in practice assimilated into the British community, how far are the differences that set them apart from their fellow-countrymen marginal and unimportant, and how far are they victims of what can be called only very loosely "antisemitism"?

First of all, I think there is less overt and covert antisemitism in Britain than there is in the United States.

As far as I can judge, there are far fewer of the barriers to Jewish acceptance which can still be found in America.

There is less inbred, angry antisemitism than in France. And it is possible to move around without encountering any antisemitism if one is a Gentile.

One may not know any persons with deep antisemitic feelings, or one may be ashamed of knowing them if one does; and consequently the Gentile may be quite wrong when he asserts, as I assert now, that there is comparatively little antisemitism in Britain.

But a Jewish critic or a Jewish friend—and the same person can be both—might reply: "Why should there be any?" Well, first of all, the English are not a notably friendly people in dealing with newcomers. They wait for them to become anglicised by a kind of osmosis. They do not actively "propagand" for an "English way of life," as in one way the French and in another way the Americans do. But you had better conform, or else.

Roughly speaking, compared with an American, the Englishman expects the newcomers to adopt English ways of life, but does not force them on the newcomers, as the Americans do and as the French do, and he does not put barriers in the way of adopting these English ways of life, as was done for example, in Germany long before Hitler.

For this reason the British Jews have moved into British society, or more specifically English Jews have moved into English society far more easily and with less resistance than Jews have encountered in most other countries.

Jews suffer, on the surface, no more disabilities than people of Irish, Italian, Greek, Armenian, French, etc., etc., ancestry. Of course, there are variations from time to time.

The present Labour Government at the top has no Jewish Members, although the Welsh and Irish (but not the Scottish) are well represented. But it is much easier for a Jew to become a Labour M.P. (and for a Catholic to become a Labour M.P.) than for him to become a Conservative M.P.

And, as Lord Mancroft discovered, and perhaps other eminent Jews have discovered, Gentiles, especially in the business world, are not very good people to go tiger-shooting with.

But there are three Lords Cohen, and it can hardly be said that the present Government has not called on Jewish brains and money in many fields for advice, if not for execution.

There are Jews in the general sense in nearly all important areas of British life, and they are not there on a quota or *numerus clausus* basis, as one sometimes feels they are in America.

The City of London is much more open to Jewish activity or invasion than Wall Street is. And British business seems to me to be more open to Jewish enterprise than American business is.

Is this true of other less formal and public aspects of the national life? In the academic world, at least, it is very seldom a handicap to be a Jew.

The only eminent academic I have ever heard complaining of a "Jewish invasion" was a Welshman, although there are stories of an eminent scientist complaining in an extremely Scottish accent of the invasion of England by Jews from Hitler's Germany.

But these outbursts are a subject for Gentile irony and mirth. After all, one eminent Jew has been, and another is about to be, head of an Oxford college, and no Jew has been head, or would be thought of as a possible head, for an Ivy League college in the United States.

But does this mean that all jobs, all social organisations, all ways of celebrity, of wealth are open to "Jews" on the same terms as to "Christians"?

I dismiss rapidly the obvious exceptions. A believing and practising Jew cannot expect to become Archbishop of Canterbury. Even a Christianised Jew cannot, although there are one or two instances of Christianised Jews becoming Pope. (I, of course, ignore the early Popes, who were all Jews.)

There are certain jobs which, in the nature of things, impose certain negative qualifications, but there are not many of them. A very rigorous observant Jew suffers from his acceptance of the extreme taboos of Sabbath keeping. So does a member of the Exclusive Brethren, or some of the extreme Free Church fanatics in Scotland, who keep their Sabbath on a different day.

I could, in fact, list a good many religious groups or social groups who suffer some degree of disability; that their religion either prevents them from doing something or insists on their doing something which runs against the traditions or the convenience of the majority.

I do not think there is any real answer to this problem. The Catholic doctor and the Catholic nurse may be penalised for their very orthodoxy, for their views about some points of medical practice. So may a pharmaceutical chemist who belongs to the Exclusive Brethren or a Jehovah's Witness who will not receive blood transfusions. These are all handicaps, but they are involved in the situation.

Of course, some handicaps are imposed for bogus motives. However unkind and un-Christian it may be, I doubt if the banning by Manchester Corporation of Sikh bus drivers is based either on a doctrine of efficiency or a doctrine of religion.

It was not, to use an example I have used before, religious intolerance to refuse to make Lord Lothian Chancellor of the University of Edinburgh, since the great glory of that university is its medical school and since Lord Lothian, born a Catholic, had chosen to become a Christian Scientist, he was by that fact asserting that the greatest glory of the Edinburgh University was a delusion and a snare. Either

(Continued on page 14)

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Israel

by Menachem Begin

ETERNAL OPPOSITION

Menachen Begin, famed underground leader of pre-State days, recently resigned his leadership of the Herut party. In this article the author explains for the first time the reason for his sensational move.

PARIS, 1954. M. Mendés-France was Prime Minister. His Minister for Home Affairs was M. Mitterrand.

On a visit to France I had an appointment with M. Mitterrand. But the night before our meeting the usual, or inevitable, event—under the Fourth Republic—took place. The Cabinet was forced to resign.

When, at the appointed time, I was shown into the office of the Minister for Home Affairs, M. Mitterrand greeted me in a friendly manner and said, in good humour: "You expected to see a Minister. I am sorry, you will be talking to a *former* Minister."

When I was asked to write this article I was chairman of the Herut Party and co-chairman of the Herut-Liberal Alignment. People used to call me Leader of the Opposition, although this title is not officially recognised in our Knesset. I have since resigned from both posts. This article, therefore, will be by a *former* spokesman of the Opposition.

The task of the Opposition is to oppose. This is the basic theory which evolved from the British Parliamentary tradition —a tradition rarely equalled, nowhere surpassed. It would seem to be utterly negative. It is not.

The positive function in opposing a Government from the bench or rostrum in a freely elected Parliament is in our time clearer than ever.

We have now a simple criterion. Whenever there is no recognised Opposition, freedom is dead, or dying. Where there is one, democracy may, indeed, not be perfect, but it is alive and has a chance to prevail.

To elaborate on this criterion, it is not necessary to look to totalitarian States. Let us rather consider the situation in several countries which started with democratic precepts and parliamentary institutions. They did not persist with them. Today the régimes in those countries are benignly called "one-party democracies."

What a democracy! Since the elastic human tongue started to produce contradictions in terms no term has ever been so absurd. But, amazingly, it is in the Western democracies that the concept of one-party democracy was proclaimed—for other peoples, of course. The reason, as usual, is political expediency.

The newly born nations, one is told, are not capable of keeping, or even tolerating, an Opposition; so they dispose of it and impose, unavoidably, one-party rule. But as we want to be friends with them, why brand their form of government as dictatorship? Let us, rather, bestow upon them the title of democracy and qualify it, for the purpose of necessary differentiation, as one-party rule of the people.

However, truth is stronger than expediency. A case in point is Ghana. As long as Mr. Nkrumah was in power his régime was called, with condescending tolerance, one-party democracy. Now, both the Redeemer and his overthrown régime are described in other, less complimentary terms.

We may therefore, say that opposition to a government, its concepts and policies, its acts and omissions, is not a negative function, but a positive assertion of democracy.

Nevertheless, we in Israel have never satisfied ourselves with the task of solely opposing. The reason is simple, but decisive. Ours is a country surrounded by enemies who openly declare that they strive to destroy us. The problems facing such a country are of a nature unknown to other nations. The question of national unity in face of the enemy is, in our case, of paramount importance. Thus we can understand, and explain, the diametrically different attitudes of the British and Israeli Oppositions, respectively, towards the Suez and Sinai campaigns.

Her Majesty's Opposition condemned the Suez Campaign at its start, and did not rest until, mainly under American pressure, it was called off. Hugh Gaitskell and his friends were, of course, convinced that such was their patriotic duty.

We, in Israel, closed the ranks. Until late October, 1956, there were sharp exchanges between Government and Opposition okesmen on this very question: spokesmen on this very question: whether or not, as Churchill said in those days, *to ward off* an Egyptian attack with Soviet - supplied offensive weapons against which we didn't have any adequate means of defence.

We were for "warding off," and, therefore, officially called warmongers. However, on the eve of the Sinai Campaign, which was, militarily, an offensive, but, morally, an act of national self-defence — as we described it in advance—all recriminations were shelved and complete national unity was established.

We have also felt it our duty to take the initiative on great national issues, as the following examples show.

First, France. Since the establishment of the State the Herut Party worked for a specially friendly relationship with the French Republic. Ten years ago we launched the idea of an alliance between France and Israel. It was a political idea, not a theoretical slogan. Together with great, famous French friends we established the Committee for a France-Israel alliance, which rendered magnificent service to Israel, to her international standing and to her security.

When we paved the way to such an alliance, the concept was not very popular in "certain" circles (in the national interest I prefer to leave them anonymous), but who now in our country is not cheered by the famous words of President de Gaulle: "Israel, our friend and ally"?

Secondly, the Arab refugees. Of course, this is a complex problem with a serious humanitarian aspect. We Jews know. . . . But we know, too, that any surrender to pressure on this issue would not only jeopardise Israel's security but would endanger her very existence.

No doubt the Arab States, with their vast territories and resources, could have solved this problem long ago. They, however, do not want to solve it; to be more exact: they want not to solve it. And when, several years ago, the pressure on the Israeli Government grew, especially from the United States, we, the Opposition, initiated a debate in the Knesset on this delicate subject and put forward a draft resolution, which was accepted by an overwhelming majority of Members. It was a clear and binding resolution governing the conduct of the Government on the refugee problem.

Thirdly, the German scientists in Egypt. We preceded the Government in raising this grave issue before public opinion and Parliament. The official reaction was, at first, negative. Then came the arrest in Switzerland of a brave Israeli citizen, Mr. Bengall, who had worked to frustrate the German scientists. The gravity of the problem was then universally admitted.

Mrs. Golda Meir, the then Foreign Minister, spoke of weapons (developed by the German scientists) capable of "destroying anything alive." The Knesset adopted unanimously a resolution calling for international action against this "German-Egyptian collaboration which endangers Israel and the security of her population.' Again, both the debate and the resolution were originated by the Opposition.

On these three issues we were successful. I wish to mention a case—one of the most important in our time—in which we failed. We opposed the official policy of rehabilitation for, and fraternisation with, the Germans. Seemingly it was a fight for a "lost cause." But sometimes, as we know, or, at least, as I believe, this is the *causa justa*. The Jewish people for generations would be ashamed of themselves if there had been no resistance to that paid-for fraternisation.

Opposition is not an aim; it is a necessity. Any serious political party strives to gain "the power" to do things, to realise its political, economic and social ideas. This striving, too, is indispensible to a democracy. If, under a multi-party system, all the political groups should wish to be no more than satellites of the ruling party, we would, in fact, have, not by force but by willing surrender, a "one-party democracy." The greater the shame. To avoid it, we need, whether under a bi-party or multi-party system, "an alternative."

The idea of an alternative Government is also a product of British Parliamentary practice. It gives to the task of opposing its evident positive character. And if, by free ballot, an Opposition becomes the Government, as it always wants to, and a Government takes over the Opposition benches, as it never wants to—this is the proof of working democracy.

Israel has not yet had this experience. For eighteen years we have had the same Party in power, with varying junior partners. People used to think, and say, that under P.R. and a coalition system, there is no stable Government. We are again an exception to this rule. We have had one of the most stable Governments in the world. But it is, in fact, not only stable; it is, perhaps, the most *entrenched* in the non-totalitarian part of the world.

In our country, under its *sui generis* Socialism, the trade union is, after the State itself, the biggest, employer, and an expanding one at that. And as the same Party rules both the State and the union-employer as well, the majority of municipalities and the Jewish Agency, with all its ramifications, the result is that the "ruler" is the "provider" to an extent unheard of in Western countries.

This is the specific entrenchment. The former Prime Minister, Mr. Ben-Gurion, and his ardent supporters of Rafi learned something about the force of M.M. (machine-money) in the last elections.

For many years Mapai was afraid of going to the polls without its old-time leader. The famous announcement by Mr. Moshe Sharett: "Neither truth nor justice illuminates the way of Mapai, but calculation and fear" needs elaboration. It has been forgotten that Mr. Sharett on that occasion was asked by his friend, the Minister for Education, Mr. Arran, to explain to the astounded audience what he meant by his statement. His answer, also forgotten, was: To be left without Ben-Gurion.

Mapai, for so long afraid to go to the polls without Mr. Ben-Gurion, ultimately went *against* him. Rafi won only ten seats in the Knesset. Its leaders, who, for many years had become accustomed to the use of M.M., learned the hard way how much weight it carried.

We had to suffer its weight for many years, as did Gahal, the Herut-Liberal alignment, in the last elections. It will perhaps now be easier to understand why it is so difficult, in Israel, to bring about the formation of an alternative Government and why it is so important, for the very survival of democracy, not to give up the hope and striving for its formation.

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A short, short story

THE VISIT

"On Friday evening two angels accompany each pious man from the synagogue to his home; the master of the house stands while he greets them in the dining-room; they stay only a short time."
—From the Talmud.

WHEN David Levy came home to his house in Johannesburg from the service that night, they stepped up one on either side of him as he got out to open the garage doors. He yelled to the servant, Josias, "Hey, come and see what these boys want!" And as the black man appeared at the kitchen door, added, "I've told you before I won't have a lot *skelms* hanging about the yard."

Josias said, "I don't know these boys, *baas*—" "Tell them to go, or I'll call the police. I know these 'friends.' They come to look round nicely and then they rob the place. Four houses were broken into in this neighbourhood last month. I don't want the yard turned into a location for robbers and loafers. Tell them to *hamba*."

As he entered the dining-room his wife, Shirley, was lighting the candles, but he forgot to say "Good Shabbat." "I just caught two of Josias's 'friends' slipping in. God knows how many loafers sleep in the yard at night. You ought to keep an eye on the servants' quarters. Do you ever think of looking down there?"

"You expect me to sit in the yard all day, watching the natives?"

So they quarrelled, and had no appetite for the chopped liver and roast chicken, and, out at the gate, the servant Josias was yelling, passing on the ire that had fallen on his head: "*Funani?* Eh? *Funani?*" But the two did not say what they wanted, and the street was empty.

The next day the quarrel was patched up by a unanimous decision to dismiss Josias. A new houseboy was found, and several weeks passed in a calm round — Saturday night, the cinema, Sunday, the grandparents and young Leon's girlfriend for supper, Monday, early to bed, Tuesday, bridge evening, Wednesday, visiting friends, Thursday, a quiet evening, usually, with Leon studying in his room and then going out late at night the way these young students will. Friday, special dinner after the service.

Then one Friday evening they stepped up on either side of David Levy again as he came home from synagogue. He said, just as if they were customers entering his outfitter's shop, "Yes, gentlemen, what can I do for you"—this time they were white; they wore sports jackets, short in the sleeve, exposing large wrists, the one had fair hair in a crew cut shining with pomade and a bristle of fair moustache to match, the other had plastered-down hair parted off-centre and a red neck that came down solid from the ears. They did not answer but walked him up the path to his own front door, and he burst out: "Where's your warrant?"

He was shaking all over. They ignored him and walked in, quite politely, because, of course, everyone knows they don't need a warrant these days, they can just come in and search your house and take you away, if they want to. God knows what Leon had got himself mixed up in at the university; a mother and father are not told where their son is going when he leaves the house all hours of the night. A mother and father don't know, when a boy is sitting writing and poring over papers, whether he's studying his work.

The house might be full of papers and books that could get you put away, for all you knew. These students and their protests—had it so good they didn't know when they were well off—wanting to let the blacks live like white men.

Shirley was lighting the candles; her eyes opened wide when she looked up and the flames reflected in them grew big in the draught from the doorway, where her husband and his two companions stood.

"Where's Leon?"

"Not back from the university yet," she said, terrified. "Won't you sit down, gentlemen? Will you take a glass of wine, I made it myself, for Passover, there's a bottle left."

Her husband felt it was no use; he led them straight to his son's room and threw up his arms: "He's a youngster, a student, that's all." They left soon and took not so much as a scrap of paper with them but David Katz no longer felt safe in his own home, and within a year he sold up his outfitting business and took his family to live in Israel. There he went to synagogue regularly but they never appeared again. He always came home alone on Friday evenings.

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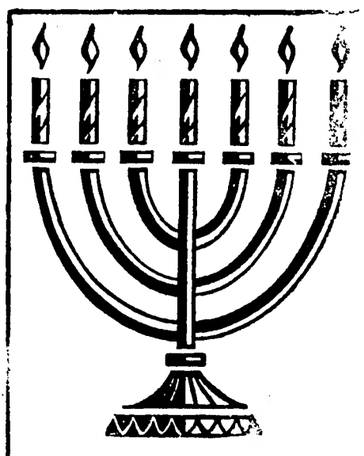

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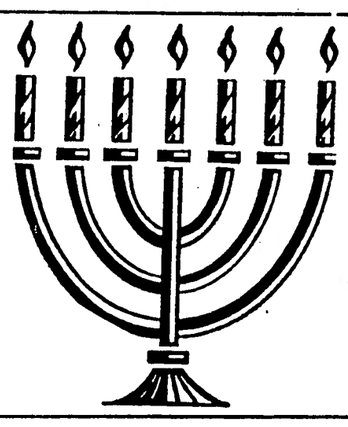

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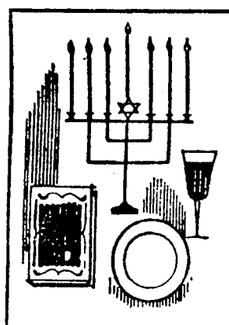

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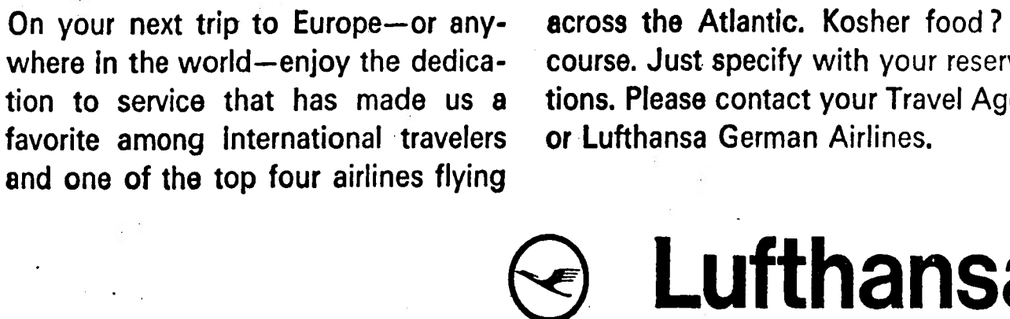

African Journal

by Dr. N. L. Rabinovitch

RHODESIA DAY BY DAY

Rabbi Nachum L. Rabinovitch is spiritual leader of Downsview's Clanton Park Synagogue and teaches mathematics at the University of Toronto.

What a wonderful institution the press is! In Salisbury and Bulawaye, the two largest cities in Rhodesia, it was only the newspaper that enabled me to keep abreast of the **true** state of affairs. With my eyes I saw shop windows displaying all kinds of goods, six and eight lane streets humming with traffic, stores doing brisk business. But, of course, the foreign newspapers revealed what my eyes could not see — international sanctions against the rebellious Rhodesians, shortages of vital materials, a sagging economy and all the symptoms of imminent collapse.

It was only because I had read the outside newspapers before coming to Rhodesia that I was aware of the all-important total ban on petroleum shipments, which was to bring Ian Smith to his knees. This helped me to understand the reason for the ubiquitous tanker trucks which ply all the roads from South Africa. Never had I seen so many tank trucks anywhere. Since it didn't seem likely that they were carrying gin, they provided the answer to where does the gasoline come from to sustain all the motor traffic in the bustling cities. Not being an expert in these matters, I didn't ascertain how much petroleum shipments had increased to South Africa, but clearly the South Africans were making a fast buck by sending gasoline overland to Rhodesia. The shipping companies didn't lose anything — the rates to Durban couldn't be much less than to the Port of Mozambique, the oil companies were making the same sales and self-righteous "statement" in the U.N. had their total blockade as well. So why begrudge the South Africans a few extra rands profit?

Another aspect of the role of the press appeared to me in Rhodesia also. Somehow, a big blank in the middle of a front-page column is a tantalizing sight. If there were type there, I probably should not have read it, but when the censors remove it — that is another matter! I found myself wondering what incendiary news, Smith's censors found it necessary to suppress.

Across the border in Zambia — Rhodesia's black neighbour and former associate, the press is still free, and therefore, I suppose, hard to believe. The papers reported that the Zambian prime minister Kaunda was talking tough about Smith's regime. In fact, he almost accused Britain of double-dealing and threatened to pull out of the commonwealth. With the paper still in my pocket, I set out for the border from Zambia into Rhodesia. At the very least, I expected some delay. But traffic across the border moved without a hitch. Travellers as well as cargo went unimpeded in both directions. Officials on both sides of the boundary were polite and prompt. Even in Zambia, the only sign of boycott against Rhodesia I saw was the occasional refusal to accept Rhodesian currency. But then, is that so unusual?

The Zambezi River moves in majestic stateliness to Victoria Falls and there all pretense falls as it crashes madly into a narrow gorge sending a column of spray to the skies. Perhaps history is like that too? Who knows where the falls are that will release all the inner energy that hides under the politic exterior of statesmanship and reveal all their machinations as just so much mist?

The Jewish community in Rhodesia is mainly concentrated in Bulawayo and Salisbury. The former consists of descendants Lithuanian and English Jews. The latter has a large Sefardi community hailing from — fittingly enough — the island of Rhodes. Jews were among the early white Settlers and have a proud history in civic and political life. Before "independence", a number of Jews served on the cabinet. A former minister of housing, one of the leaders of the Synagogue in Bulawayo, told me with pride about his efforts in building good houses for the natives.

Although they number only several thousand, the Jews of Bulawayo maintain a complete day-school which most Jewish children attend. The School buildings are spanking new and up-to-date. There is also an afternoon religious school to provide for those who are not in the day school. The Synagogue is a beautiful structure and probably unique in that it consists of the old Synagogue which was recently added a new part larger than the original building. Although the older building is in the architectural style of the twenties and the new is contemporary, the architect succeeded admirably in creating a pleasing effect by joining the two together.

In spite of their fine institutions, Jewish life is severely threatened because of a lack of trained personelle. Community leaders told me that the tremendous cost of the day school can hardly justify itself when they have **only** one professional Hebrew teacher and another layman helping out. For some time now the community has been without a Rabbi, and their cantor left for South Africa a year ago.

Again and again throughout Southern Africa, I heard the earnest request: "Tell American Yeshivah students that we need rabbis and teachers to survive as a community!"

Are Rhodesian Jews concerned about the political future? It seems that many of them prefer to just wait and see. Meanwhile there is prosperity, and they hope that some reasonable settlement will be made.

STRANGE PEOPLE

By Harold Maxwell

SPECIAL RUSTIC SPOKESMAN

Diversity is a feature of many English countries and is nowhere more marked, both with regard to mood and landscape, than in Essex. At one extreme it includes part of London's East End, and at the other juxtaposes remote Suffolk hamlets.

Somewhere in between, lying to the south and east of Colchester, is the country where meadow and water become one, where estuaries and fingers of sodden brown and green pastureland intertwine — the land of the Marshes.

This remarkable sea-land has as its inhabitants many descendants from the Flemish and French, whose dialect is even now distinctive and esoteric. They together with their province, were brought to life in the writings of a Sephardi Jew, Samuel Levi Bensusan.

Born in London in 1872, he was originally trained for the law, but abandoned this career to become a writer and editor. His 50 or so books included travel works, music and art criticism and above all stories of rural and wild life highlighted by the tales of the marsh lands.

Like many men of his time, Bensusan preferred to present a public image only, and until now comparatively little in the way of personal characteristics has been known. Recently, however, Essex University acquired diaries and unpublished autobiography ("Myself When Young") which reveal facts of his character.

There are many unhappy references to Jewish home life and religion and remarkably little in the way of personal and family details. His mother is hardly mentioned, nor his wife by actual name.

One reads of the rather delicate boy growing up in the household headed by a traditional and pious Jew, of doubts and frustrations towards his race, of a rather lonely childhood and adolescence and of the evolution of a figure devoted to literary output.

As he became, for varying periods, a newspaper correspondent, an art, literary and music critic as well as an author, accounts in charming prose are given of his experiences as a traveller and assessor of the human and contemporary scene.

He gradually grew away from his background, becoming more imbued with rural pursuits and happenings and was at one time an advisor to the Ministry of Agriculture. On settling down in rural Essex, as a J.P. he took on all the characteristics of the English country gentleman.

In his first reference in his writings to the Jewish race, he likens being a member of it to the "equal disability of ill-health".

On being a Jew in a Gentile school: "I am the only Jew in the neighbourhood and at my first boys' school am charged with having crucified Christ. It is in vain to declare that I had nothing to do with this event. The question is raised. Can we let this chap play with us, and the verdict is unanimous — if he is to play he must fight first with one chosen to champion Christendom and if he puts up a good show he will be accepted."

His observations on Jewish home life are no less acidulous:

"It is full of restrictions — senseless and searing — we may not go to school on Saturdays for it is Sabbath; and there are Jewish festivals — New Year, Atonement, Tabernacles, Passover, Pentecost with religious observations dominating the situation. Atonement is a 26-hour fast; not even a glass of water may be sipped.

"One is taken to town over night to sleep in a hotel, either in the City to be near the Old Synagogue of Bevis Marks, or in the neighbourhood of Marble Arch to be near the newer synagogue in Bryanston Street . . . .

"It is my father's gala day; he loves the fast and stands by the side of the minister for hours to help him if he falters or loses his place. The atmosphere is stifling, the doors are shut. Atonement is a nightmare, and even as a child I cannot persuade myself that the result of this discomfort is the remission of sins."

He does, however, remark once that something of the magic of ceremonial does on occasions touch him, and alludes to one or two occasions when he went with his father to the old synagogue of Bevis Marks on a week-day for afternoon and evening service to join a small congregation.

Then apparently, the impres-

(Continued on page 21)

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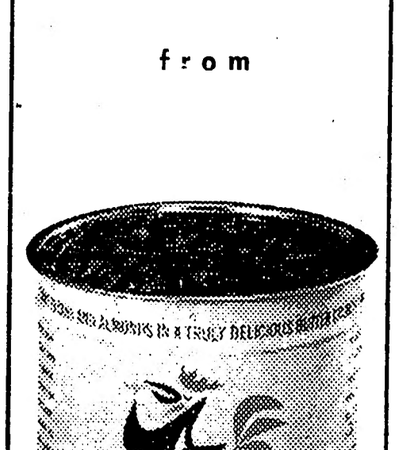

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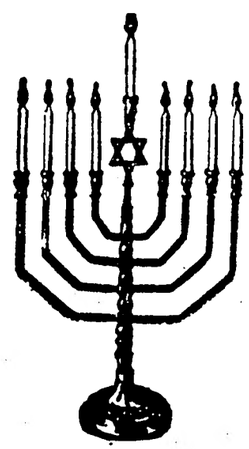

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PREVIEWING 5727

Continued From Page 2

has progressed relatively much further than the community in the United States. Though we still do not possess an important institution of Jewish learning on the university level, our day schools of elementary and high school grades are growing in number and developing academically.

The Canadian Jew understands more keenly that non-Jewish society does not demand from him the renunciation of his Jewishness as the price for full integration. On the contrary, Jewish day schools here and south of the border have proven time and again that the yeshiva-type student is, on the average, further advanced than his counterpart in public school. Furthermore the Jewish schools produce not only the most conscientious Jews but the most integrated citizens as well—Jews without any complexes of inferiority.

The one problem facing this movement for integral Jewish education is the misunderstanding among many circles controlling the purse of the communities as to the financial obligations of the community at large towards the most vital Jewish task in the Diaspora.

WRONG TRADITION FOLLOWED

These problems hampering the natural progress of Jewish community reorganization stems from our clinging not to the Jewish tradition of Sinai but to a more recent heritage originating from certain countries where Jews both were forced to belong to a community organization and were split in political factions.

One of the paradoxes of our Jewish community life in the free countries of the Western world is the inability to adapt ourvelves in an organized manner to the new day, the new realities, with a view of conquering the loyalty of the young and growing generation for the task ahead. Apparently the basic trouble here stems from the very sad yet true fact: persons designated to organize those destined to inherit the community do not know what the work involves, for what and to what purpose the young shall become active within the community. For what is the community? And is there one community?

QUO VADIS COMPLEX

We often read reports about organizations in existence for decades, meeting to consider what their function really is. We notice especially tragi-comical repetition of this quo vadis question at conferences of Zionist parties which played a role fifty years ago and continue to function in the Diaspora with a program irrelevant to the needs of the particular community.

Only last month at a meeting in Jerusalem, representatives of Jewish "political" parties in the West were informed by the leaders of the Jewish Agency that there would be no more financing of these political groups from the United Israel Appeal. It seems, from the reports in Jerusalem, that over $3 million a year is being spent from this fund for "educational" purposes of these parties.

Notwithstanding a few circles in Canada and the United States have been ignoring the campaign against the waste of public funds in some independent organs of Jewish public opinion here and in Israel, the Jewish Agency in Jerusalem cannot afford any longer to bypass this criticism; it cannot afford to do so financially because of the present situation. The unemployment in Israel has reached such proportions that the people there will not allow the continuation of toying with funds collected for charitable needs.

Nor can the Jewish Agency afford to ignore this criticism morally and ethically. For many in Israel now are wondering whether it is right to pretend that the interests of the masses of the people dwelling in Zion are identical with the professed objectives of Jewish communities on the North American continent as presented by the leaders. The conflict is real and it will plague the relationship between Israel and the Diaspora unless some drastic reforms are undertaken.

THE PARTIES LUXURY

First and foremost, the people in Zion are beginning to realize that the feeding of political machines in the Diaspora absolutely is useless, even if the nation could permit itself this luxury.

Despite all statistics produced by the various party offices, students and workers, shopkeepers and industrialists in Israel are at a loss to understand why their counterpart in the United States or Canada should be affected profoundly by the political platforms of Israeli parties. They have no more belief in the fallacy that Jews in a community like Canada would be involved personally with who's who in the leadership of an Israeli political machine.

Thus, at the last Agency meeting in Jerusalem, when the representatives of political parties in the West had declared they would launch their own campaigns should these subsidies be cut off, the Israelis were not impressed.

After all, we live in the jet age; there is a continuous shuttle of travelers back and forth. The Israelis know, for example, that Mapai never has ceased to operate its separate fundraising under the guise of Histadrut Campaign, competing with the United Jewish Appeal. Other groups also have tried some independent drives.

So long as these campaigns have been tolerated by Jerusalem, the people in Canada and other countries have not been told precisely for what these funds were collected. They will know now. And this will be for the good of both Israel and the communities in the Diaspora.

* *

In Canada, we know that the "Jewish community" is being run by different outfits all controled by certain political machines that have no place in this country. Instead of discussing aid to Israel in a non-partisan manner, all decisions are made through political parties none of which could last a month without subsidies from funds collected for charity.

But aiding Israel, which the majority of Jews consider the mission of our generation—until the day this nation no more faces organized enmity—is but part of the obligations of a Jewish community such as Canada. In accordance with ancient Jewish tradition, it is the "needy of your town" who have priority on philanthropy.

Today this need, in the eyes of the majority of the Jewish community, is the establishment of facilities for a thorough Jewish education. So long as the Jewish community bears all costs of this most vital task of the generation, it will need exorbitant funds for fulfillment of this objective.

No less an obligation is pure philanthropy — last, but not least, the synagogue, the perennial center of living Judaism in the Diaspora.

Yet so long as the Jewish community groups do not reorganize into one body — representing all synagogues and congregations and ignoring completely the so-called political operators who thrive on programs written sixty and seventy years ago for different communities of another era, living in a ghetto—, the problem of introducing the young into these activities will remain a topic for speechmakers only.

In general, Canadian Jewish youth is interested in the life of the community if it is geared to Jewish survival. However, it definitely is not committed to the survival of the seventeen Zionist parties that have no place here.

All societies must adapt themselves to the changing times if they are to survive. If a society cannot adapt itself, it must decline.

* *

Life is stronger than the most entrenched establishment. And on the eve of the New Year, I feel confident that this revolution within organized Jewry, so little noticeable, will affect us sooner than many think.

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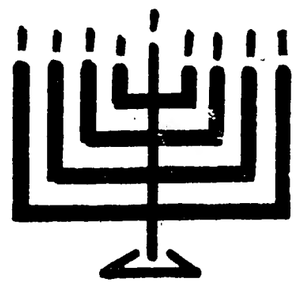

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Letters

by Emanuel Rackman

THE JEWISH INTELLECTUAL AND OUR TORAH TRADITION

Rabbi Rackman is assistant to the president of Yeshiva University, New York.

SEVERAL generations ago Jewish intellectuals abandoned Judaism principally because of their discovery of Marx. More recently the defections were due to Freud. Today, however, the idolisation of avant-gardist Jewish authors has become one of the gravest causes for the alienation of Jewish youth both from their ancestral heritage and their people.

The threat from Marx was serious enough, but somehow the ideas of international socialism and Jewish peoplehood were reconciled. Especially in Israel was the peace achieved and, in the foreseeable future, religion and Communism may lie together like the lion and the lamb in the post-Messianic age.

The threat from Freud is also losing its momentum. Freud himself confessed late in life that he craved his Jewish roots —his sense of belonging to the Jewish people. Social psychologists have advanced far beyond Freud and religion, in general, and Judaism, in particular, are becoming allies of the very science whose founder once dramatically subscribed to God's obituary. Not so easily met, however, is the challenge from modern literati, and more consideration must be given this challenge if Jews and Judaism are to survive. It is specially appropriate that we do so during the penitential season when we are preoccupied with the reclamation of lost souls, our own and those of our co-religionists.

In our generation the number of Jewish authors that have achieved recognition and fame exceeds by far the proportion of Jews in the general population. Oft-times Jews note this fact with pride; equally often they deplore the bizarre image of Jews and Judaism that these authors convey. However, critics continue to ponder why it is that so many of one minority group are in the forefront of modern *belles-lettres*.

One reason is commonly suggested. The sensitive, intelligent Jew gives expression to his own alienation from his past and his God and it is this alienation that is the dilemma of modern man. Yet, if this dilemma is well-nigh universal, why is it that Jews preponderate in giving expression to what so many others also experience and suffer? Daniel Stern, in the "Saturday Review," suggests that Jews are preserving the important questions even when they cannot answer them. But that does not explain why the questions are more poignant for Jews that especially they should become the vigorous, creative, spokesmen of all the perplexed of our day.

As a rabbi, and not as an expert in English literature, I want to suggest that the questions come forth so devastatingly from Jewish authors precisely because it is the ancestral heritage of the Jewish author that provides him his stance. Even when he is not the master of that heritage, its quests and its values are so deeply rooted in the Jewish environment in which he was reared that he cannot possibly avoid their impact.

Certainly the questions come from that heritage, and even if the answers of the past do not satisfy everyone in the present, at least two items ought to be kept in mind. First, because of the quest it inspires, the heritage itself merits more respect than it is being accorded. Secondly, the answers of that heritage might still have validity which a more sympathetic and penetrating analysis reveals.

The most recurring conviction in Jewish life and thought is that human existence in general, and Jewish existence, in particular, must have meaning. The Jewish position contrasts boldly with that of other Oriental religions. And Jews not only shared the conviction but of necessity had to communicate it ardently and effectively to their progeny. Jews always had to explain to themselves and to their children the fact of their separate existence, its significance, and why it was worth the price in anguish that it exacted. They had the alternative to change the character of their existence by apostasy and assimilation, but refused to do so. This denial was an affirmation of some meaning.

Non-Jews were never so hard put to search for the meaning of existence. They had fewer goads to seek it. They could accept life naturally and be content with the naturalness of the processes of living and dying. They could take so much for granted. So little had to be explained or rationalised. Perhaps they, too, encountered challenges which might have precipitated the quest. But the tragedies which nature had wrought for them were few by comparison with the very precarious situation of the Jew at all times. The Jew simply could not survive unless he grafted meaning and purpose on his existence and suffering.

Thus for the Jew the search for meaning and purpose was a perennial and milliennial one. All that happened in the modern age was that for the Jewish author the search became more universal and less parochial in character. He asks why he lives altogether and not only why he lives as a Jew. He no longer finds the traditional answers adequate, but he has no new ones either. Yet his need to ask is inescapable. It is part of his patrimony.

Therefore, from this point of view it is no accident that a committed Jew, Victor Frankl, should be the founder of a school of psychotherapy, which makes the search for a meaningful existence central in the treatment of emotionally disturbed persons. Frankl made his discovery in the German concentration camps, where, with millions of other coreligionists, he was forced daily to ask basic whys and wherefores. Jews always had to do this throughout their history. And they found answers in the written and oral Law, in legends and homilies, in chronicles and prophecies. They could not have survived unless their existence and their suffering had a purpose.

In the liturgy of the High Holy-days one also finds the question and the answer explicit and implicit everywhere. But for God, what would man's existence mean? But for the mission which God gave the Jewish people to make every creature mindful of Him, what would our suffering signify? God, the King, Whom we crown each year anew, is concerned about His creatures. Despite His infinitude, He craves the worship of finite man! What stature is ours that He needs us! Our life is precious; we want its continuance on earth, and not only in heaven. And He superintends our this-worldly living. The deafening music of the spheres and its constellations does not drown out thin, small voices—the voices and the deeds of men, which have worth in His eyes. He takes account of them, and our striving is not lost in the vastness of the universe.

However, if God has died, or never was, one has only the question and no answer. Jewish authors who almost congenitally ask the question thus give expression to the malaise of modern man. The non-Jewish world was never similarly obsessed with the question and when they now have it they cannot verbalise it with the anguish of ages.

The Jewish tradition and its values system had still another obsession: an inordinate emphasis on unity—the oneness of God, the oneness of body and soul, the oneness of past and present. Holiness was wholeness—integration. Philosophical theories which permit one to bifurcate experience and assign different categories to different realms of reality were almost congenitally unacceptable. The antinomies of good and evil, truth and falsehood, beauty and ugliness, exist, but their co-existence must needs be explained in the light of one Creator in whose absence there would be only chaos.

Certainly no theme of the High Holy-day liturgy is more eloquent than that of the unity of creation, including all mankind. Even non-Jews have been impressed by the universalistic mood of the prayers and the aspirations they express. Fervently we beseech the advent of that day, when in peace all nations will hail God as their Creator, when heaven and earth and their hosts will sing His praises, when all will constitute one symphony—the waves of the waters, the vales and the forests, the beasts that inhabit them and especially the race of man.

Now, when God—in whose being all is united—is no longer there, the resulting disintegration of reality is far more frightening and disastrous for one who was reared in an environment committed to that unity as a good, than for one who was committed to dualism or pluralism. Therefore, the Jewish author, far more than the non-Jewish author, is overwhelmed by the forces in our day making for disintegration and annihilation. His world collapses more readily and he gives most eloquent expression to his sense of panic and his obsessive need to rediscover some new principle that might save from chaos and restore unity. With alienation from God, unity goes the way of meaning.

This leads to still a third value fundamental in Judaism. For an answer to a vital question to be acceptable to the Jew it must be sustained by the very warp and woof of God's design. It cannot be self-deluding for the purpose of escape. Nor can it be æstheticism alone. The Greeks were content with philosophies of escape, but the Jewish tradition always insisted that the only values worthy of pursuit were those that were firmly and inextricably rooted in the will of God. Their law was an expression of His will, as Professor Carl Friedrich once observed. God's will might have been revealed in Mount Sinai, or in nature, or in history. Man's duty was to discover and fathom that will, but Jewish ethics had to be rooted in it.

The High Holy-day liturgy invites us to confront God with an account of our behaviour. Blasts of the shofar not only accompany the coronation of God as King, but stimulate reflections on His revelation, his unique and on-going relationship with the Jewish people in history, and the vision of the Messianic era, when justice will reign supreme. Pursuant to the Law, which unites Israel and God in the past, present and future, we review our own personal performance and are judged to be righteous or evil men. How awesome is the standard by which we are measured!

To most non-Jews the Law was never central in either practice or belief. Correct faith meant more to Christians than good deeds, and salvation was dependent upon the former rather than the latter. The antinomianism of Paul made mystic communion with God more important than the fulfilment of His will. It became easier to detach ethics from religion and especially from ultimate reality. The demise of God, for Christians, therefore, does not affect human behaviour very much, any more than His existence did earlier.

But the Jewish author seems conflicted between a passion for

(Continued on page 12)

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THE JEWISH INTELLECTUAL

(Continued from page 11)

a very substantial sense of the right—as rooted in reality—and the absence of a God who is its source, who constitutes the standard and provides the barometer. The anguish of this conflict seems to emerge from their writings — their ambivalence with regard to right and wrong: on the one hand, a passion for the right and yet a realisation that a humanistic philosophy can yield only relativism in ethics. Yet subconsciously they have a need to seek and champion absolutes even when they worship no Absolute—with a capital "A" or "G."

A fourth value of Judaism involves the notion that sin represents the failure of the individual, and not the failure of God, the group, the environment or forebears. Atonement is never easy; damage is rarely reparable; punishment is this-worldly; and heaven is principally in one's heart. That is why Jewish authors are so critical of their characters, so introspective, so demanding, and so unforgiving. Their heroes suffer not from fate, but from fault. And atonement can only be the consequence of the recognition of fault and personal responsibility.

It would be insulting to a reader to document this value from the High Holy-day liturgy. This value is the cornerstone of our observance of the New Year and Day of Atonement. Man has free-will; man chooses life or death; man redeems himself or perishes. No religious tradition ever vested man with more control over his own destiny. The Jewish author has this value as part of his patrimony; yet because of his knowledge of modern psychology and its commitment to determinism, he finds himself in a conflict between antithetical notions that can only evoke powerful, explosive, treatments of human beings and their behaviour.

Several important conclusions may be derived from the essentially Jewish character of the disaffection of Jewish authors and the malaise to which they give eloquent expression. Perhaps one may thus explain their hostility to the tradition. It is not only that unwittingly they are in its grip, but it may be that subconsciously they resent what makes them so exacting in their criticism and so frustrated that they are unable to accept what other contemporaries find acceptable.

But the intelligentsia among Jewish youth idolise these authors. With them they abandon the tradition to a greater extent than Christian university students abandon their religious heritage, and with the authors they, too, ask fundamental questions which can only be answered by acceptance of the total commitment which Judaism requires. It is comparable to an "all or nothing" situation. Either God is nothing or He is the source of all meaning, the unifying principle of all that is, and the Absolute in ethical aspiration and performance.

Earlier generations of Jewish intellectuals did occasionally embrace partial answers—socialism, Zionism, humanism. Their descendants, because of the very Judaism they reject, cannot be content with anything less than an all-inclusive and all-pervasive philosophy of existence. A leap of faith they hesitate to make, but without it they are the most perplexed of all Jews in our millennial history. It would be self-deluding not to reckon with this fact if we sincerely crave the survival of Jews and Judaism.

Yet the exacting values of the tradition are, at the same time, the basis for optimism with regard to Jewish survival. In my broad experience with college youth I have come in contact with a small but dedicated number of Jewish youth who are rediscovering their ancestral heritage and with a leap of faith are making Judaism meaningful to themselves, even as they will ultimately produce the thinkers and the authors who will write new guides to the Jewish perplexed of the twentieth and twenty-first centuries.

The faith of these young intellectuals does not have its inception in any kind of mystic experience. On the other hand, it flows from reason. They observe that the road taken by those alienated from Judaism does not yield meaning or purpose. Nor does it altogether ennoble the existence of the alienated, ethically speaking. Indeed, in many instances the alienated crush those nearest to them. The road of alienation thus proves to be self-destructive and it is not only one's Jewishness that is forfeited but frequently one's humanity as well. Reason dictates, therefore, that a course that proved successful through the centuries should be tried again. And many are seeking to do precisely this.

They find that their complete involvement with Judaism not only provides strong ties with

(Continued on page 13)

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Jewish Intellectual

(Continued from page 12)

family, community and people, but at the same time a noble stance for involvement with all mankind, with nature, with history, with past, present 'and future. Because they are Jews these young intellectuals are not shattered by the vastness of the universe. Long ago Jews were taught that worth was not related to size. Quality is not affected by measurement, which by its very nature is quantitative. God had chosen the Jewish people, according to Deuteronomy, though they were the fewest of all nations. And despite their fewness the Jewish people achieved so much for themselves and all humanity in matters of the spirit. Consequently they want, as Jews, to make this insight available to all mankind in the space age.

These young intellectuals are not organised. They are to be found in every country where Jews live and are creative. They have no one organ, but in many publications one spots an essay, a story, a critique, that may well represent the wave of the Jewish future. They are not preoccupied with "modernising" or "liberalising" Judaism—which in the final analysis was only a technique to make possible acculturation and ultimate assimilation. Of this they want no part. On the other hand, they want the authentic tradition to address itself to them as Jews and as human beings — living apart as Jews, but yet living in one world with all mankind.

Franz Rosenzweig, even when they have not read him, is much more their spiritual father than Martin Buber. But what they are thinking and saying and doing is emerging from their inner need to discover themselves, both as Jews and as men from within a God-given Jewish frame. Sometimes their views appear to be heterodox; when was there no witch-hunting when youth were in ferment? But essentially they are traditional in the best sense of the term—they seek in the tradition the roots and the poles by which they can be creative in the present and the future.

Perhaps as the State of Israel emerged as if from the pyre of six million dead, so a new school of Jewish thought is emerging from the overwhelming threat that six million more may assimilate. That it may take a generatoin or two for the impact of the new school to be felt and that only then will there appear the new Maimonides to state the case comprehensively and effectively should not discourage anyone. Maimonides, in his day, only accomplished what he did after several earlier generations of scholars had paved the way for him to build the complete edifice. This will happen again and Judaism will have met still another challenge for the continuing edification of Jews and all mankind.

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Jews In Present-Day

(Continued from page 3)

the university or the would-be chancellor was wrong and the university naturally decided that Lord Lothian was.

I could imagine equally difficult situations arising in the case of a very Orthodox Jewish doctor or Jewish professor of Biblical criticism. That such rigorous Orthodoxy does present difficulties even in a society very intolerant of antisemitism can be illustrated in the columns of this journal in its reports from Israel.

But none of these rare and, if you like, necessary accidents are what concerns the Jewish community in Great Britain or Gentiles anxious to give the greatest freedom to that community.

Is it a form of antisemitism to notice that the Jews are, as I have said before, a peculiar people? It is not only that they are in a minority, and a minority of immigrants, many of them recent immigrants.

It is quite a long time since it was said: "An ounce of Huguenot blood is worth a thousand a year." The Huguenots for a long time kept their language, intermarried, kept—and keep—their pride in their ancestry, continued to be special economic groups, e.g., both in the City of London and in Spitalfields, but today have completely merged in the total "Christian" English population.

People with names like Courtauld, Portal, Keynes may be proud of their Huguenot ancestry, but they do not feel cut off in any serious way from the mass of the English people. (And this is true of the Huguenot elements in the Netherlands, in Germany, and in the United States.)

Quakers "pass" into the general Christian community without forgetting that their ancestors were Quakers or without being regarded with suspicion and hesitancy.

One could multiply instances of this total assimilation. No one thinks it odd that the present Provost of Eton is Lord Caccia. Many would think it odd if he were Lord Rothschild.

Why is this so? Why does everyone, Jew and Gentile alike, accept this as a fact even if they accept it as a regrettable fact and a fact not likely to disappear for a long time unless the Jewish people do disappear into the total post-Christian mass?

The first reason is simply that many Jews, perhaps most Jews, wish to preserve their "Jewishness."

The Jewish horror of "marrying out" has its parallels among

(Continued on page 15)

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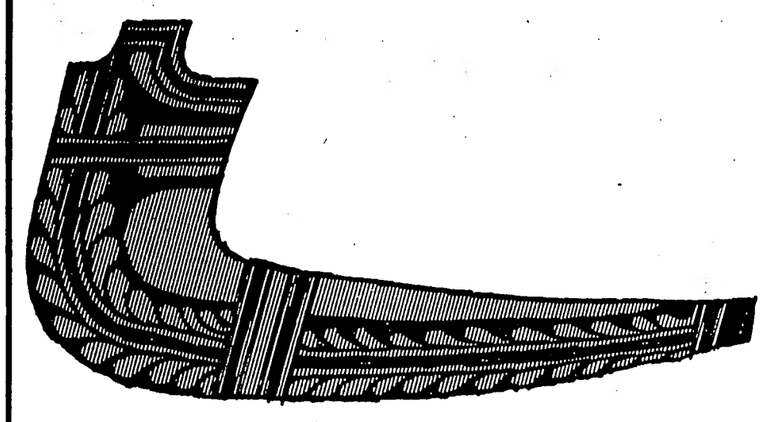

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Jews In Present-Day

(Continued from page 14)

old-fashioned Quakers and old-fashioned Catholics; but it is a much more intense horror among Jews, as one can see by reading in this journal, and if one has Jewish friends with whom these topics can be discussed.

Jews feel, rightly feel, I think, that there is a very grave risk that in "marrying out" the Jewish partner to the mixed marriage will begin an alienation from the Jewish people which, in a generation or two, will end all connection with the House of Israel.

This fear seems to be natural and justifiable. If one has a good genealogical memory, as I have, one notes the families now almost or totally alienated from the House of Israel, who yet are, in part, of Jewish origin.

This, as I have indicated before, is not a matter of religious observance. There are plenty of Jews who are not in the least observant, but who yet are very conscious of being Jews and wish to remain Jews.

I have known Jews who have lost kinsmen to Catholicism through marriage, but resented it bitterly, although they themselves had grown up in a tradition of anti-clericalism and agnosticism.

It is not absurd, for example, to talk of Disraeli as a "Jewish" Prime Minister, although he was formally an Anglican and professed Anglican belief. It would be absurd to refer to the late Reginald McKenna as a Catholic statesman or to the late James Forrestal as a Catholic statesman, although their Catholic ancestry was not very remote.

From this, consequences follow. The Jewish community will almost certainly shrink and more and more Jews will marry out and pass into the Christian or post-Christian world with a fainter and fainter memory (if any) of Jewish ancestry, unless the Jewish community pulls itself together socially or religiously.

What do I mean by pulling itself together socially? I mean the various substitutes for active Jewish faith, which one can see illustrated in many Jewish societies.

Many Jews who do not believe in the Divine mission of Judaism yet are, and wish to remain, Jews in the sense of having special relations with other heirs of the Covenant (in which they do not believe), and they also do not wish to be absorbed in the Gentile community. It is, therefore, unrealistic to think of Judaism as only, or mainly, religious.

A simple example can be given from this paper. I am probably one of the few people in Britain who every week read the JEWISH CHRONICLE, the "Church Times," the "Catholic Herald" and the "Methodist Recorder."

All of these are religious papers; each of them is primarily an expression of a common religious belief. But there are no City pages in the three Gentile papers; there are no supplements on the rag trade or on real estate.

Readers of the Gentile papers who want City advice or indus-

(Continued on page 16)

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Jews In Present-Day

(Continued from page 15)

trial or economic advice turn to the regular daily papers or to the specialised papers—to the the specialised papers—to "The Times," the "Financial Times," the "Economist": they do not turn to any of the three religious papers I have mentioned.

But it is quite natural that the JEWISH CHRONICLE should represent the economic side of the Jewish community, because the Jewish community is not simply a body of believing Jews. It is in a sense a community of behaving Jews and the economic aspects of the JEWISH CHRONICLE are aspects of the economic life of the Jewish community.

In a sense, Jewish business could keep Judaism alive, especially as both in Britain and in America the Jewish community is overwhelmingly middle-class; its working-class elements are dwindling away to nothing.

But, of course, there is no point in keeping a Jewish community alive round specialised economic activities or even round traditional excellences in certain ways of life, e.g., in music, in mathematics, in the theatre, in films. There must, somewhere at the centre of this society, be a survival of the belief in the Chosen People.

This survival can be seen in the richest, most numerous, and now most representative Jewish community in the world, that of the United States. But American society is pluralistic in a way that British society is not. There is room in American society or need in American society for the Yeshiva University or for Brandeis University, for specialised Jewish country clubs, for the immense concentration of Jewish talent of all kinds in New York to which there are really no adequate English parallels.

English society is assimilative rather than pluralistic, although it does not insist on a rigorous and narrow orthodoxy, or does not do so any longer. A hundred years ago, George Eliot, in a quite remarkably bad "Jewish" novel, "Daniel Deronda," assumed that when Daniel discovered he was a Jew and threw himself into Jewish society, all that remained for him to do was to clear out of England.

This could be represented as a kind of aliya; but it rather recalls to me the way in which, in "Uncle Tom's Cabin," Mrs. Stowe got rid of Uncle Tom by having him murdered, and of George and Eliza by sending them off to Liberia.

Today, with Israel flourishing, no one except the most doctrinaire Zionists feels that English Jews must take off for Israel at once. And English society is tolerant, within very wide limits, to internal organiza-

(Continued on page 18)

The President and the Officers
of
SHAAREI TEFILLAH SYNAGOGUE
extend their heartiest congratulations to all our members and Klal Yisroel. May the year 5727 usher in a New Year of Jewish dignity and peace for troubled mankind.

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to the officers, members of and workers for the ASSOCIATED HEBREW SCHOOLS;
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Rustic Spokesman

(Continued from page 9)

sive certainty of the house with its brass candelabra for lighting and the silver lamp burning above the place where the scrolls of the Law were kept had a moving effect upon him.

In 1897 he visited Palestine as a reporter on behalf of the "Daily Mail", and in Jerusalem met the Grand Rabbi "Haham Bashi", to whom Bensusan gave a letter from Moses Gaster, then head of the Sephardi community in England.

At one stage Bensusan became for a short while editor of the "Jewish World" and apparently had the opportunity in this capacity to become rich, well-married and possibly a Member of Parliament if he would claim to be Orthodox. He told the bearer of these offers that he was not interested, whereupon his visitor denounced him as "Meshugga."

In 1909, Bensusan married Marion Prichard, daughter of an Essex country gentleman, and the marriage, according to his nephew, John Bensusan-Butt, took place in a synagogue.

Bensusan was a rather sharpened product of his Edwardian time, a man anxious to disclaim race and religion, and succeeding to a degree, but at what personal cost we do not know.

He was a public figure, a man of country, of the marshes, one of the large procession of products of Jewish forbears who decided that a life of service to their country in a wholly integrated way was to be their lot.

One may guess that his rejection of things Jewish was extended to difficulties in feeling generally, as witness the extraordinary sparsity of information with regard to his family. At the end of the autobiography one may discern an iron-plated, correct, perhaps a little inhuman, figure; like the marshlands themselves, rather remote, uncompromising but with a strange fascination.

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Takes this opportunity of extending to its friends, supporters and the entire Jewish community, its best wishes for health and happiness, peace and prosperity, in the year ahead.

May a ever increasing number of us learn of serving the unfortunate, the sick and the indigent, — whether it be the help of charity, of sympathy, or of understanding.

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Jews In Present-Day

(Continued from page 16)

tions a little different from the English norm.

Do Jewish institutions fall within this tolerant ambience? In many ways they do. Not only are Jews less "excluded" than they are in the United States, but their institutions are regarded as less exceptional.

The very fact that English society is so concentrated and hierarchical saves the Jewish community from the temptation to set up institutions which would divide the Jews as well as alienate the Gentiles, institutions like Yeshiva University in America or Bar-Ilan in Israel. Jews' College and the Gateshead Yeshiva are not known to most Gentiles and are not rivals to any known Gentile institution.

Do Jews create their own institutions within the English Establishment, of which Jews' College and Gateshead are not a part? I hope so; but I am not certain it is so. Can, for example, Carmel College be no more differentiated from the general public school organisation than Ampleforth?

If Carmel College flourishes, will it replace the Jewish house in Clifton? Will Jews who could send their sons to Eton or Harrow send them to Carmel? The same social pressures that drive the very rich Catholic families in America to send their sons to Ivy League colleges and not to Fordham or to Georgetown will, I think, operate again (very specifically Jewish institutions at this social level. To say this is merely to say that Jews are human, and English Jews, being English, are snobs.

The dissolution of the Jews into one or another post-Christian mass of Englishmen would be a great loss to England and a disaster for the Jews, and, speaking very much from the outside, I should have thought that one of the Hillel Foundation houses in all English universities was a better insurance against this disaster than a great many of the Jewish activities which I read about every week in this journal.

If the Jew is alienated from Jewish religious philosophical traditions, Jewish society will not survive in any very valuable form.

By accepting the fact that being a Jew is to be, in some degree, different from all other groups in England, the Jew is accepting something that is true and admirable.

This means, of course, that he must accept certain disabilities because he does belong to a minority. He may also have to accept some unearned responsibilities. The Jew may say that Einstein is a Jew, but Pachman is a Pole, but no Gentile says this.

The Jewish situation has been, long before the Christian era, a unique one and a different one, one paid for by immense suffering and justified by immense achievement.

Charles Péguy once asked what God would do if there were no Frenchmen to talk to. God would certainly miss his Chosen People if they lost their characteristic virtues—and even their characteristic faults.

For it has been pointed out more than once that only the Jews have produced a book like the Bible, which has been so candid as to provide the main ammunition for their enemies!

Mr. & Mrs. Itsheh Meyer Korolnek
Mr. & Mrs. Harry Korolnek
Mr. & Mrs. Max Korolnek
and their families
EXTEND TO THEIR RELATIVES, FRIENDS, BUSINESS and COMMUNAL ASSOCIATES
L'SHANAH TOVAH TIKOSEVU

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FROM
Mr. and Mrs. Sam Wortsman

to our children, grandchildren, grand-grandchildren, our mechutonim, all relatives, friends and Klal Yisroel.

Special wishes to the President and Officers of the
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FOR WOMEN ONLY

by Jacqueline Toff

PRIDE AND PREJUDICE

I DON'T LIKE the [illegible]ess of fashion buying. [illegible] most people would buy a [illegible]utumn outfit anyway, but it isn't Ascot week. It's a time of reflection and solemnity.

And do we really have to dress our nine-year-old sons in miniature men's suits and trilby hats?

Of course, take the children to shool. But don't send them. There are children's and youth services where they can go on their own.

I DON'T LIKE the horse-play and shouting outside shool on Yom Kippur. If the children's service is finished and there is no room in shool, or they have had enough, take them home.

I DON'T LIKE the way a lot of Jewish children stay away from school on these days, but are unable to explain the reason to their non-Jewish friends. Let's see that they understand the meaning of the Holy-days and, according to their age, are able to give reasonable answers to the questions they may be asked about their religion.

When they do stay away, see that they go to shool, not the cinema. Apart from the moral damage to them, their teacher's willingness to co-operate over facilities for Jewish children is liable to evaporate if he sees them outside the bowling alley on Yom Kippur.

I DON'T LIKE the way the High Holy-days are out of proportion to the rest of the year. After all, it's Shabbat every week, if one only cares to acknowledge the fact.

I DON'T LIKE the negativeness of Yom Kippur. As an adult, perhaps one understands the prohibitions, but for children the day seems full of "You mustn't do this; don't do that." How about more emphasis on doing good for the rest of the year?

I DON'T LIKE New Year cards. A meaningless status symbol, *chukas ha'yoy*. Especially the organisations that have the effrontery to send them through the post and expect you to send them back or pay for them.

I DON'T LIKE fasting (I know one isn't supposed to enjoy it), especially when I hear my husband announcing at the end of the fast that he could have gone on for hours!

I DON'T LIKE the way in which kosher butchers (and others, but chiefly butchers) celebrate the Holy-days with late deliveries, raised prices, excuses "It's Yomtov, you know." Didn't they know it was coming? Did it creep up on them unannounced?

I DO LIKE the feeling of oneness with Jews the world over, praying at the same time on Yom Kippur. The solemnity of the Kol Nidre service—worth more than the whole noisy, interrupted day of Yom Kippur.

I DO LIKE the thoughtful, starlit walk home from shool that night.

I DO LIKE the fact that at least on these few days people you hardly know to be Jews admit to it and join in. At least my children have friends who stay away from school on Rosh Hashana and don't have to complain, as on other Yomtovim, that there's no one to ask for tea.

I DO LIKE it if I'm pregnant on Yom Kippur and my conscience doesn't suffer too much if I break my fast.

I DO LIKE the evening of Yom Kippur, when I know it's another whole year till the next one.

I DO LIKE my children's determined efforts to fast and the serious faces they try to keep up all day.

I DO LIKE to think they will grow up feeling the Holy-days mean something positive to them and that some of the irritating trappings *are* only trappings and do not make them lose sight of the significance of these days.

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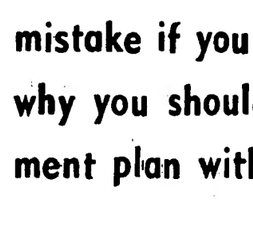

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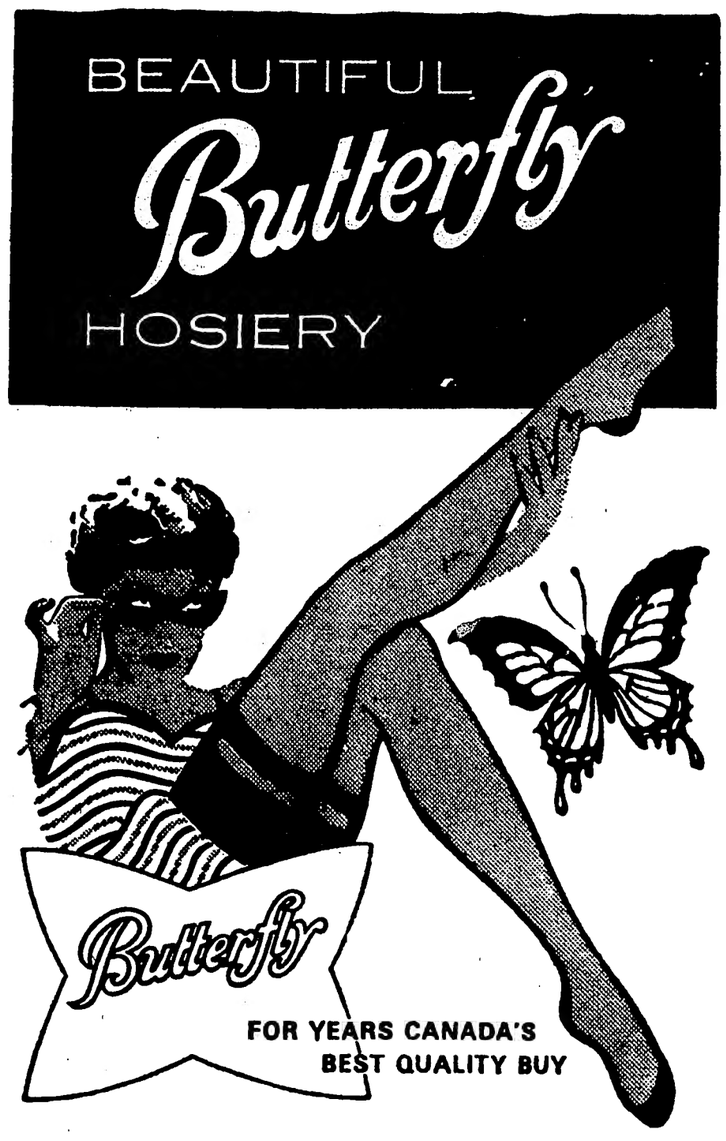

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